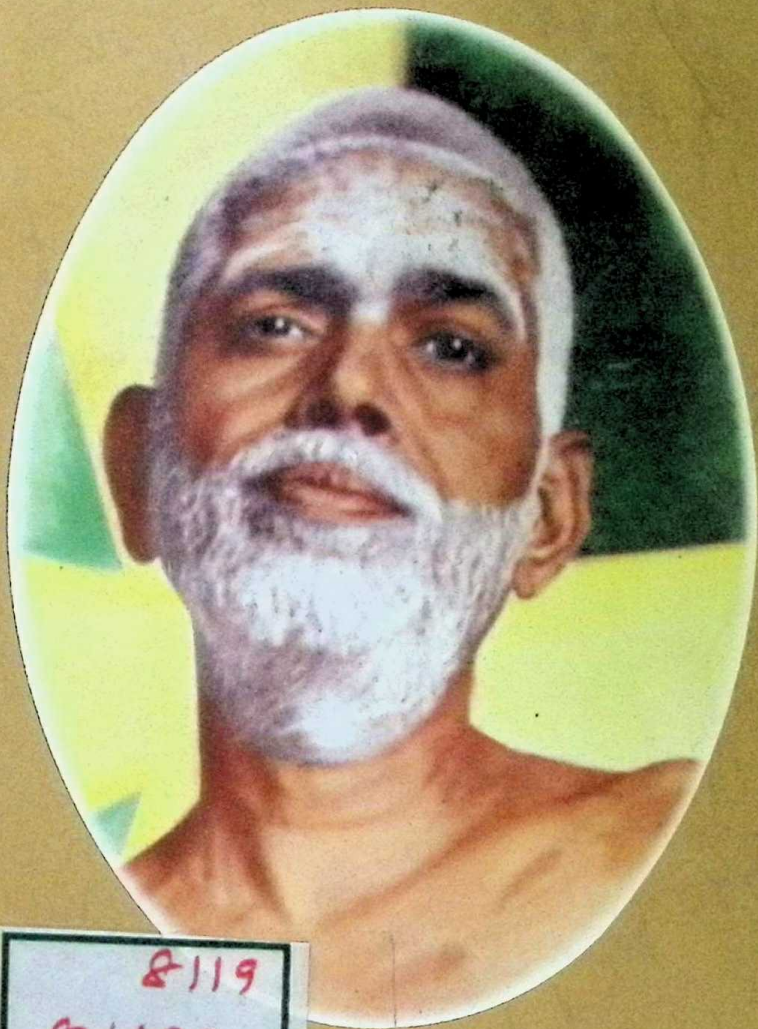


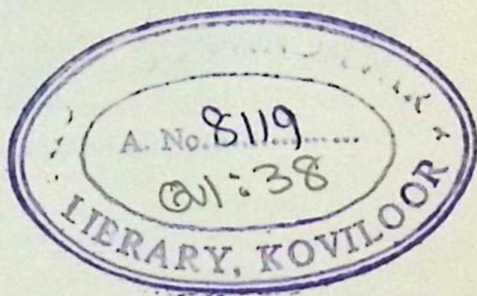
The Sage of Arunachala  
**Bhagavan Ramana Diary-1990**

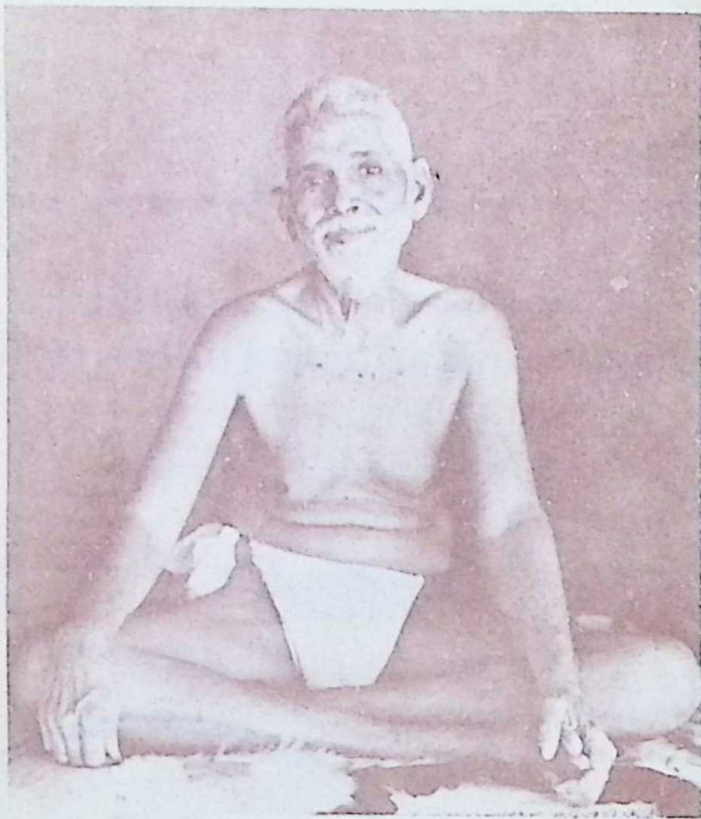






The Sage of Arunachala  
**Bhagavan Ramana Diary-1990**  
With His written works  
and His Words of Wisdom





Bhagavan Sri Ramana Maharshi

CMO 5 - B' *Ende* *Left* *Right* *etc*  
CMO 6 - A *best* *story* *of* *only* *god*.

## THE TIMELESS IN TIME

(A brief life-sketch of Bhagavan

Sri Ramana Maharshi)

26-2

It was the holy Christmas week. On the 30th of December 1879, the devotees of Siva were celebrating the *Ardra-Darshana* day, the sacred day on which Lord Siva had appeared before the great sages like Patanjali. On that festival day, the Maharshi who is a 'festival in himself to the whole world' was born as the second son of a pious couple Sundaram Iyer and Azhagammal. He was named *Venkataraman*. The birth place was Tiruchuzhi in South India.

From the age of innocence, he was intuitively conscious of the glory of Arunachala though he was unaware that it was the sacred hill at Tiruvannamalai which is regarded as the embodiment of Siva. A special feature of his boyhood was his trance-like sleep. So sound was his sleep that he would be unaware even if beaten up or carried to different places, as his friends often did.

When he was about sixteen years old and studying in Madurai, 'coming events began to cast their shadow'. He read the life stories of sixty-three Saivite saints in *Periyapuranam* with avid interest. He was deeply moved by the devotional fervour of these saints. On the 17th of July 1898, while studying in the tenth standard, a sudden and total fear of death overpowered him even though there was no accountable reason for it. It did not occur to him to consult



friends or relatives or seek any help. He decided to find out for himself what exactly death meant. This death-experience is best stated in his own words:

“Well then,” said I to myself, “this body is dead. It will be carried stiff to the burning ground and there burnt and reduced to ashes. But, with the death of this body am ‘I’ dead? Is the body ‘I’? This body is silent and inert. But I feel the full force of my personality and even the sound ‘I’ within myself apart from the body. I am therefore the deathless spirit, untouched by death’.

Venkataraman was dead. The *Maharshi* unwavering in His steady wisdom was born.

After this, normal life was no longer possible. He used to naturally slip into what may be termed as *samadhi*. Once while doing an imposition of a text from Bain’s English Grammar, ‘the futility of it struck him with great force’. He put it aside and was soon lost in his usual blissful state. When his elder brother chided him for this neglect of studies, he took it as a call from the divine and left home leaving a message reading:

“I have, in search of my Father and in obedience to His command, started from here. This is only embarking on a virtuous enterprise. Therefore, none need grieve over this affair.”

After many hardships he reached Tiruvannamalai, Arunachala, on the 1st of September 1896. He went straight to the *sanctum sanctorum* and reported his arrival by saying: ‘Father, I have come’.

Like the Buddha the Maharshi, out of love, lived in the body for over fifty years after enlightenment.



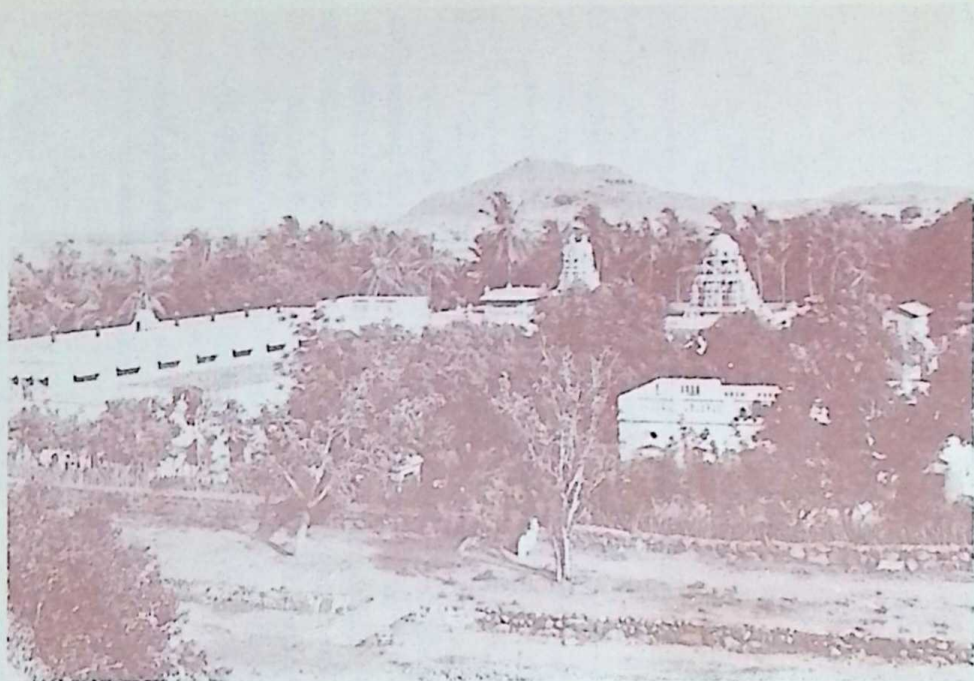
On the 14th of April 1950, on Easter Friday, He attained *Mahasamadhi*. At that very moment, thousands witnessed a luminous light moving across the sky and reaching the top of Arunachala Hill and merging in it, symbolising the fact that He is the light which lights every heart.

★ ★ ★

“If a man thinks that his happiness is due to external causes and his possessions, it is reasonable to conclude that his happiness must increase with the increase of possessions and diminish in proportion to their diminution. Therefore if he is devoid of possessions, his happiness should be nil. What is the real experience of man? Does it conform to this view?

“In deep sleep the man is devoid of possessions, including his own body. Instead of being unhappy he is quite happy. Everyone desires to sleep soundly. The conclusion is that happiness is inherent in man and is not due to external causes. One must realise his Self in order to open the store of unalloyed happiness”.

SRI RAMANA MAHARSHI



Sri Ramanasramam

## SRI RAMANASRAMAM TO-DAY (A Haven of Peace)

Bhagavan Sri Ramana Maharshi has walked on every inch of earth at Sri Ramanasramam. One therefore finds an atmosphere of serene peace in-built all over the Ashram.

As one enters, one gets a sense of space with coconut groves, spacious garden. It is the only home of the peacock in South India and the peacocks are a real sight to see and are the main attraction for children. A number of monkeys also move about freely. One feels here the harmony of man and nature in which the shrines of *Ramaneswara Mahalingam* and *Matrubhooteswara* and other Ashram buildings merge.

The focal point for all is Sri Bhagavan's *Samadhi-Shrine*. There is regular worship at this shrine where He is invoked as *Ramaneswara*. The first *puja* is at 6-45 in the morning and milk offering is made. Subsequently both in the morning and in the evening there is regular chanting of the *Vedas* and the Sanskrit works of Sri Ramana. The *puja* in Bhagavan's shrine is followed by the *puja* offered to Bhagavan's Mother worshipped as *Matrubhooteswara*. The special feature of worship in the *Matrubhooteswara* temple is the *Sri Chakra Puja* for the *Sri Chakra Mahameru* which takes place each Friday, full moon day and the first day of each Tamil Month. It is also open to anyone to offer special *puja* on request. The Vedic chanting is done by the students of the *Veda Pathasala* run by the Ashram. The tradition of excellence in Vedic chanting coming down from Bhagavan's days is maintained. On three evenings in a week, devotees recite



in Sri Bhagavan's *Samadhi*-Shrine His poetical works in Tamil and also hymns in His praise.

The Old Hall where Bhagavan used to hold 'Court' is a hallowed spot. Bhagavan's continued Presence can be felt deeply within as one meditates in the Old Hall which is a favourite place for devotees. There is also a special atmosphere of sanctity in the *Nirvana Room* where Bhagavan lived before his *Mahasamadhi*. Some of the articles used by Bhagavan are preserved here.

A number of cows are well looked after in the *Goshala*. The big dining hall is always overflowing with devotees and visitors. Feeding of the poor is a regular feature at the Ashram. The Ashram also runs a free dispensary in its premises.

There are more than a hundred publications in different Indian languages and in English on the life and teachings of Sri Bhagavan, as also on the Vedantic Thought, published by Sri Ramanasramam. '*The Mountain Path*', the spiritual organ of the Ashram, has completed 25 years and is generally regarded as being among the best spiritual magazines of the country. The *Ramana Centenary Library*, which has more than 20,000 books, offers vast scope for research.

Visitors to the Ashram, coming from all over the world, are unfailingly struck by the strong Presence of Bhagavan Ramana and by the spirit of freedom in the Ashram. The Ashram provides simple, comfortable accommodation and homely, delicious food to devotees and visitors.

*Sri Ramanasramam* is a spiritual magnet attracting many seekers of Truth irrespective of caste, colour, creed, language and nationality.

## PERSONAL MEMORANDA

Name \_\_\_\_\_

Office address \_\_\_\_\_

Residential address \_\_\_\_\_

Telephone No. Office \_\_\_\_\_ Residence \_\_\_\_\_

Telegraphic address \_\_\_\_\_

Telex \_\_\_\_\_

Car No. \_\_\_\_\_ Licence No. \_\_\_\_\_

Car Insurance No. \_\_\_\_\_ Renewal Date \_\_\_\_\_

Driving Licence No. \_\_\_\_\_ Renewal Date \_\_\_\_\_

Life Ins. Policy No. \_\_\_\_\_ Premium due on \_\_\_\_\_

Bank Account No. \_\_\_\_\_ Blood Group \_\_\_\_\_

Vipashyana Patrika Subscriber No. \_\_\_\_\_

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1990

## January

M 1 8 15 22 29  
 T 2 9 16 23 30  
 W 3 10 17 24 31  
 T 4 11 18 25  
 F 5 12 19 26  
 S 6 13 20 27  
 S 7 14 21 28

## February

M 5 12 19 26  
 T 6 13 20 27  
 W 7 14 21 28  
 T 1 8 15 22  
 F 2 9 16 23  
 S 3 10 17 24  
 S 4 11 18 25

## March

M 5 12 19 26  
 T 6 13 20 27  
 W 7 14 21 28  
 T 1 8 15 22 29  
 F 2 9 16 23 30  
 S 3 10 17 24 31  
 S 4 11 18 25

## April

M 2 9 16 23 30  
 T 3 10 17 24  
 W 4 11 18 25  
 T 5 12 19 26  
 F 6 13 20 27  
 S 7 14 21 28  
 S 1 8 15 22 29

## May

M 7 14 21 28  
 T 1 8 15 22 29  
 W 2 9 16 23 30  
 T 3 10 17 24 31  
 F 4 11 18 25  
 S 5 12 19 26  
 S 6 13 20 27

## June

M 4 11 18 25  
 T 5 12 19 26  
 W 6 13 20 27  
 T 7 14 21 28  
 F 1 8 15 22 29  
 S 2 9 16 23 30  
 S 3 10 17 24

## July

M 2 9 16 23 30  
 T 3 10 17 24 31  
 W 4 11 18 25  
 T 5 12 19 26  
 F 6 13 20 27  
 S 7 14 21 28  
 S 1 8 15 22 29

## August

M 6 13 20 27  
 T 7 14 21 28  
 W 1 8 15 22 29  
 T 2 9 16 23 30  
 F 3 10 17 24 31  
 S 4 11 18 25  
 S 5 12 19 26

## September

M 3 10 17 24  
 T 4 11 18 25  
 W 5 12 19 26  
 T 6 13 20 27  
 F 7 14 21 28  
 S 1 8 15 22 29  
 S 2 9 16 23 30

## October

M 1 8 15 22 29  
 T 2 9 16 23 30  
 W 3 10 17 24 31  
 T 4 11 18 25  
 F 5 12 19 26  
 S 6 13 20 27  
 S 7 14 21 28

## November

M 5 12 19 26  
 T 6 13 20 27  
 W 7 14 21 28  
 T 1 8 15 22 29  
 F 2 9 16 23 30  
 S 3 10 17 24  
 S 4 11 18 25

## December

M 3 10 17 24 31  
 T 4 11 18 25  
 W 5 12 19 26  
 T 6 13 20 27  
 F 7 14 21 28  
 S 1 8 15 22 29  
 S 2 9 16 23 30



## 1989

|   | January       | February   | March         | April        |
|---|---------------|------------|---------------|--------------|
| M | 2 9 16 23 30  | 6 13 20 27 | 6 13 20 27    | 3 10 17 24   |
| T | 3 10 17 24 31 | 7 14 21 28 | 7 14 21 28    | 4 11 18 25   |
| W | 4 11 18 25    | 1 8 15 22  | 1 8 15 22 29  | 5 12 19 26   |
| T | 5 12 19 26    | 2 9 16 23  | 2 9 16 23 30  | 6 13 20 27   |
| F | 6 13 20 27    | 3 10 17 24 | 3 10 17 24 31 | 7 14 21 28   |
| S | 7 14 21 28    | 4 11 18 25 | 4 11 18 25    | 1 8 15 22 29 |
| S | 1 8 15 22 29  | 5 12 19 26 | 5 12 19 26    | 2 9 16 23 30 |

|   | May           | June         | July          | August        |
|---|---------------|--------------|---------------|---------------|
| M | 1 8 15 22 29  | 5 12 19 26   | 3 10 17 24 31 | 7 14 21 28    |
| T | 2 9 16 23 30  | 6 13 20 27   | 4 11 18 25    | 1 8 15 22 29  |
| W | 3 10 17 24 31 | 7 14 21 28   | 5 12 19 26    | 2 9 16 23 30  |
| T | 4 11 18 25    | 1 8 15 22 29 | 6 13 20 27    | 3 10 17 24 31 |
| F | 5 12 19 26    | 2 9 16 23 30 | 7 14 21 28    | 4 11 18 25    |
| S | 6 13 20 27    | 3 10 17 24   | 1 8 15 22 29  | 5 12 19 26    |
| S | 7 14 21 28    | 4 11 18 25   | 2 9 16 23 30  | 6 13 20 27    |

|   | September    | October       | November     | December      |
|---|--------------|---------------|--------------|---------------|
| M | 4 11 18 25   | 2 9 16 23 30  | 6 13 20 27   | 4 11 18 25    |
| T | 5 12 19 26   | 3 10 17 24 31 | 7 14 21 28   | 5 12 19 26    |
| W | 6 13 20 27   | 4 11 18 25    | 1 8 15 22 29 | 6 13 20 27    |
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| F | 1 8 15 22 29 | 6 13 20 27    | 3 10 17 24   | 1 8 15 22 29  |
| S | 2 9 16 23 30 | 7 14 21 28    | 4 11 18 25   | 2 9 16 23 30  |
| S | 3 10 17 24   | 1 8 15 22 29  | 5 12 19 26   | 3 10 17 24 31 |

## 1991

|   | January       | February   | March         | April        |
|---|---------------|------------|---------------|--------------|
| M | 7 14 21 28    | 4 11 18 25 | 4 11 18 25    | 1 8 15 22 29 |
| T | 1 8 15 22 29  | 5 12 19 26 | 5 12 19 26    | 2 9 16 23 30 |
| W | 2 9 16 23 30  | 6 13 20 27 | 6 13 20 27    | 3 10 17 24   |
| T | 3 10 17 24 31 | 7 14 21 28 | 7 14 21 28    | 4 11 18 25   |
| F | 4 11 18 25    | 1 8 15 22  | 1 8 15 22 29  | 5 12 19 26   |
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| S | 6 13 20 27    | 3 10 17 24 | 3 10 17 24 31 | 7 14 21 28   |

|   | May           | June         | July          | August        |
|---|---------------|--------------|---------------|---------------|
| M | 6 13 20 27    | 3 10 17 24   | 1 8 15 22 29  | 5 12 19 26    |
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| S | 5 12 19 26    | 2 9 16 23 30 | 7 14 21 28    | 4 11 18 25    |

|   | September    | October       | November     | December      |
|---|--------------|---------------|--------------|---------------|
| M | 2 9 16 23 30 | 7 14 21 28    | 4 11 18 25   | 2 9 16 23 30  |
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| W | 4 11 18 25   | 2 9 16 23 30  | 6 13 20 27   | 4 11 18 25    |
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| S | 7 14 21 28   | 5 12 19 26    | 2 9 16 23 30 | 7 14 21 28    |
| S | 1 8 15 22 29 | 6 13 20 27    | 3 10 17 24   | 1 8 15 22 29  |

The pages of this diary are adorned with the pearls of devotion and wisdom that sprang from the depths of the limitless ocean of the Self that is *Bhagavan Sri Ramana Maharshi*. These are not mere food for thought because, as Sri Ramana pointed out, "thinking is not our real nature". These are a signpost to the Eternal Self that ever *IS*. The Maharshi's words reproduced in this Diary are taken from the English renderings so faithfully and meticulously made by Arthur Osborne, Professor K. Swaminathan, Swami Ramanananda Saraswati, A. Devaraja Mudaliar, Suri Nagamma and others.

It is a real blessing to be aware that the ever-continuing Presence of the Maharshi can be felt in one's own heart!

Sri Ramanasramam  
Tiruvannamalai.

T. N. Venkataraman  
President, Board of Trustees.

"O Arunachala, you root out the ego of those who think of you at heart."

—Marital Garland of Letters

JANUARY

1

## Public talk

MONDAY

Duties + conflicts - MDs

1989 Jan 10

C.NOI      medic Soc has emphasized on duties. Any Soc must have either a constitution written or unwritten wh emphasizes either rights or duties. Constitutions all over the world include our secular consti. emphasize rights. I h certain fundamental rights. Right to expression, to choose your occupation, to vote etc. Elsewhere in USA you have a lot of rights much more than what we h. When they emphasize rights, they spell out the responsibilities also then in those that right c n be emphasized. When y r given some freedom, y r having certain responsibilities also. y c n stumble up on somebody's feet. So y c n





JANUARY

"O Arunachala, may I and you, like *Azhagu* and *Sundara* become one and be indivisible."

—Marital Garland of Letters

2

TUESDAY

argue for rights only. Your freedom begins where my nose ends. So both restrictions on built in the concept of duties. So either I can emphasize either one. For vedic vision, it is on duties.

A vaidika Hindu has no rights at all - only duties. The concept of duty comes from veda. Nothing to do with Western culture. I have duty today - joined duty - I am coming from duty. This is our way of saying. I Indian language - language must reflect the concepts that I have. So we would use above. In West, duty means only



"O Arunachala, why did you enter my home and carry me away and why do you keep me now a prisoner in your home, the cave of the Heart?"

JANUARY

— Marital Garland of Letters

3

WEDNESDAY

in vehicle, Heavy duty  
vehicle etc. They use only  
work; I have a work etc  
DUTY. If I am a child,  
to my parents. I have certain  
duties. Parents get their rights  
when I perform my duties, when  
they perform their duties, I get  
my rights. Husband's duty is  
wife's right + vice versa. US State  
+ Citizen. We do get rights  
but emphasis there is on  
duties. Rights come naturally  
when one performs one's duty.  
Bec everyone is born related  
to the world. I am not born  
alone in this planet. one  
always depend upon the other  
+ vice versa. Even our systems  
are inter-related.  
That is how  
they are moving in the orbits,



JANUARY

4

"For whose sake did you conquer me? Was it for your pleasure or my good? If now you cast me off, the world would blame you, Arunachala."

—Marital Garland of Letters

THURSDAY

Thus every is  
held together, each depend  
upon the other. The cells  
within the body are inter-  
related. Even before I am  
born, I was related to  
so many people. Some call  
I am going to get a son/da-  
ughter - then I have a sister or  
brother etc. I am  
born related. I live related.  
So if I am - is my behaviour  
pattern is controlled by a  
set of instincts, I will have  
no norms of duties / rights.  
They need not be spelled.  
That is why there is no casti-  
tution among the  
cows &  
every other species there are





"Escape this blame. Why did you make me remember you?  
Who will let you go hereafter? O Arunachala!"

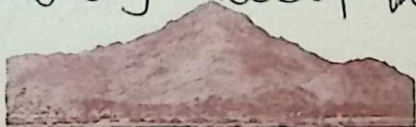
JANUARY

—Marital Garland of Letters

5

FRIDAY

amendments. Endowed us  
we are with the faculty  
of choice as we are, we have  
to choose our behaviour, on  
what matrix of norms, we  
are going to choose. You are go-  
to base your choice. You can  
avoid these norms, these  
matrix of norms must be  
universal. It can be some-  
mat has got to be target  
that is why, if for the vedic  
soc. If the concept of duty  
if it is applicable, it should  
be applicable to all and sundry  
—to all societies, then only  
the subject matter will have  
the qualification to enter into  
a scripture. The very duty that  
we talk about  
is based upon the vision of



JANUARY

"Kinder far are you, O Arunachala, than one's own natural mother. Such is your abundant grace."

—Marital Garland of Letters

6/7

SAT/SUNDAY

yourself — also up the human destiny. In the vision of Ueda, the human being has to exercise his/her will to discover the house of oneself. Let us make this self first. In its vision you are the whole complete person. Unless we understand this clearly we will not understand about the emphasis about duty & emphasis about right. You are a यत्न in its vision. यत्नकार / यत्न श्रमजन्तार (यत्न उत्पत्ति / उत्पत्ति). One's body is likened to a walled city — foot-like city. The invader of this city is called Purusha. So even







JANUARY

9

"Reveal your true beauty, O Arunachala, so that the fickle mind is prevented from wandering in the streets and is stilled by your presence."

— Marital Garland of Letters

TUESDAY

You think upon an  
 subject to varieties of things &  
 that person is YTH:1 You  
 don't have to. requisites to improve  
 that in order to be a complete  
 person all my life time I  
 work hard to improve myself  
 to make myself somebody  
 to prove myself to others as  
 somebody. besides come may  
 & r a complete person. Then  
 there are 2 different ideas.  
 one is y r complete. Other  
 is y r incomplete. I  
 have to become some. I  
 have no hope of becoming  
 complete. YTH + some to  
 something I want to accomplish  
 he purchased  
 a villa in Adyar.

"Is it manliness, O Arunachala, if you fail now to embrace me and destroy my maidenhood?"

JANUARY

—Marital Garland of Letters

10

purchased 3 taxis, etc

I am the possessor of **WEDNESDAY**

some or at least they have  
to say I am the father of 10  
children. Bec it is not an  
easy to bring up 10 children  
if they survive, you are the  
father of them, you deserve a  
title & I want to be some  
body. In whichever way I

look at myself I am small  
A frail person. Physically weak  
Sick. Poor - ignorant of every  
I <sup>am</sup> want in all respects. How  
can I be complete person.?

The very fact it tells  
me that you are a complete  
person very seriously &  
also the very fact that  
I can't accept  
myself to be an incomplete



JANUARY

"Is it proper, O Arunachala, that you should pretend to be asleep when strangers are dragging me away from you?"

11

—Marital Garland of Letters

THURSDAY

person, i. The very end  
of the search seems  
to be the very thing that  
we talk about me.

I want to be free from  
smallness etc. Vedas say  
you are free from that.  
You are full. That means  
in its vision, if you are  
complete person then the whole  
life of a human being,  
according to Vedas should be  
lived in such a way that  
it helps you discover that  
you are the whole. &

Indian culture  
is a religious culture. When  
performing art / fine art /  
language, it is  
a religious  
culture. If you remove





"When those robbers, the five senses, enter my mind,  
are you not present there at home to keep them out,  
O Arunachala?"

JANUARY

12

FRIDAY

*Marital Garland of Letters*

Especially in Tamil fit,  
then what will you  
have? So it is a religious  
culture. And a religious culture  
is based on the vision. Even  
the religious scriptures have a  
vision. What exactly the  
human destiny? What you  
are supposed to accomplish in  
life? Or has a clear vision  
about these. Naturally, in  
the culture and the religious  
practices are naturally  
connected to the main vision  
& that is the reason why  
it is very important to first  
understand the vision of the  
scriptures. If you want to  
understand any culture,  
you must  
understand  
what is the vision of their



JANUARY

13/14

"You are the one without a second, the sole, real being,  
O Arunachala. Who can hide from you or hide from you and  
come in here? If strangers come in, it is with your knowledge.  
All this is but your jugglery."

—Marital Garland of Letters

SAT/SUNDAY

Scripture's Vision?

Based upon which is the  
religion, as well as culture  
too. ∴ The vision of Veda  
being what it is, you are  
complete + whole person, the  
life is going to be entirely  
different. The life ~~each~~ it  
advocates, the life-style it  
advocates for you, is going to  
be entirely different. Which's  
vision, you are a sinner,  
its advocacy will be entirely  
different. To Veda/any other  
Minds you are a condemned  
sinner / person etc you have to  
Save yourself,  
then the whole  
culture/messing  
approach



"Import of AUM, unequalled, unsurpassed, who can understand you, O Arunachala?"

JANUARY

—Marital Garland of Letters

15

MONDAY

Every word be different  
 One attitudes will be  
 different. One survival of  
 the fittest. More the merrier  
 good as you can. It will  
 be goodbury culture. The  
 western culture, born of  
 this summer culture, they  
 think let me make it first  
 here, later we will make it  
 to the heaven. So they went  
 out & occupied all the  
 continents. Indians did  
 not do this. We also  
 wanted a lot of things  
 not that we  
 were contented   
 But our ~~is~~ is a genius of



JANUARY

"Like a good mother, you are bound in duty to bestow your grace on me and govern me, O Arunachala."

16

—Marital Garland of Letters

TUESDAY

wh a culture. You can never outlive. Even if you want to get out of it. Y c m. Like even a branch of a tree — mango — Suppose it says I am not mango any more. It may so. But the fact is, it is mango tree. So this culture: genius. Nobody can get out of it. So we never encroach upon any one else's continent or age. <sup>esp. youngsters</sup> Q. Why Americans take to Indian Religion? A. "Western Religion has not satisfied them. Should I tell?"

"You are the all-seeing witness, seeing all sights and seen by none. Who can see you? It is for you to see me and give me your Grace, O Arunachala."

JANUARY

17

—Marital Garland of Letters

WEDNESDAY

Q. Indians also come  
here

A. We don't come for religion  
for job / research.

Q. Why India is over-  
populated?

That is because we did  
not occupy Australia,  
Hawai Islands, South America  
~~etc.~~ Rhodesia, etc.

Why we did not encroach?  
Not been we are more  
contented than most people.  
It is genius of the culture.  
See it is Ishikron. You  
are already a complete  
being. You need not have  
to go to South Africa to  
become a complete being.  
We have the last word.

JANUARY

"As a magnet draws iron, draw me to yourself, O Arunachala:  
hold me fast, be one with me."

18

—Maritigal Garland of Letters

THURSDAY

Nobody can gripput  
it been I am whole.  
So that is so, all my life  
time is meant to discover  
that I am the whole (with  
I hope), they have only a  
chance. May be I may go  
to heaven. none is sure,  
above there is a heaven.  
sure of reaching it, like  
it etc that is why they  
begin grabbing—these  
been there is only one left  
available. That too,  
soul is only for a human  
being. So the attitude  
is one of going  
out & grabbing  
as many | much.





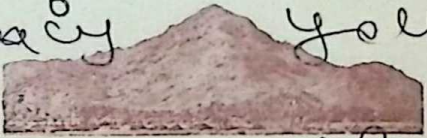
"Ocean of compassion manifesting as a mountain, have mercy on me, give me your grace, O Arunachala."

JANUARY

11 —Marital Garland of Letters

19

FRIDAY

When you go first  
 you are a pioneer.  
 Someone else comes then,  
 he is immigrant. "What  
 logic? I am dealing  
 with culture. Not persons  
 this culture being  
 based on vedic vision of  
~~logic~~ of you, mathematical  
 infinite — Infinite + Infinite  
 = Infinite or minus also same  
 result. ~~you~~ that is our  
 vision. Everyone wants this  
 vision. Hostile to one's  
 accomplishment, shee one  
 has a sever of inadequacy  
 — that inadequacy you  
 are seeking.   
 Naturally, in the plan

JANUARY

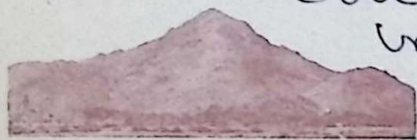
"Gem of awareness shining in all creatures low or high,  
destroy the meanness in my heart, O Arunachala."

20/21

— Marital Garland of Letters

SAT/SUNDAY

to fashion me  
person / individual, who is  
born a baby, later one has  
to become an adult -  
emotionally also - Veda  
gives a plan for this.  
So that you can discover  
the whole. That maturity  
everyone has to grow to,  
but growth should not be  
stunted (Banzoi) (It is  
not art, it is lust)  
25 yr old orange tree  
in a flower vase -  
US people remain a  
child only.  
In spite of  
adulthood  
physically, grow beard





"O Arunachala, you who stand and shine before me in the form of my guru, destroy utterly my faults, cure me and convert me, and as your servant govern me."

— Marital Garland of Letters

JANUARY

22

MONDAY

is automatic-keep  
 living - You will grow  
 A retarded also is biologi-  
 cally an adult. You can  
 be as self-centred/angry  
 as before. I have to grow  
 out of all these things &  
 it is part of my growth.  
 If someone is loving, sym-  
 pathetic etc we say he is  
 saint. (So that we can  
 worship him) be what I am  
 He is a grown up/matured  
 fellow - that is all. He has  
 not achieved anything  
 big. He has become saint  
 bec we don't grow  
 anymore. One who is 20 yrs  
 21 yrs. 22 yrs is not a saint.  
 Veda gives   
 You a programme of life-



JANUARY

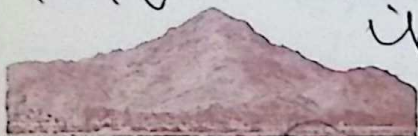
23

TUESDAY

"Save me from the cruel power of men with sharp swords  
and cunning snares, O Arunachala, give me your grace and  
be one with me."

—Marital Garland of Letters

Style / value structure  
which helps you grow.  
The main essence of that  
structure is to understand your-  
self - <sup>for that</sup> the actual  
genius you have to understand.  
This duty-concept which  
is the essence of this genius-  
is not confined to India  
- yes it has (K) and certain  
varieties of living - which  
are not confined to a  
particular culture or time  
or a nation geographically.  
When you boil water in  
Taiwan or elsewhere,  
it will boil  
at 100°.  
That is (K). Shi is not



"Though I beg and beg, you are cruel and show no mercy.  
Now at least say 'Fear Not', O Arunachala."

JANUARY

— Marital Garland of Letters

Indian (K) or Taiwan (K) **24**  
 (K) is always true to the **WEDNESDAY**  
 object. You can't claim  
 a geographical claim &  
 more than that, this (K) is  
 vedic (K). It is 'not yester-  
 day' book - no history - we  
 used it as con from  
 timeless beginning. We  
 impute it to Lord, as we  
 impute any (K) to Lord  
 It is too ancient to claim  
 it is Indian. Anything  
 ancient is so. eg Pyramid  
 in Egypt. If the ruler  
 decides, one is enough for  
 memory. All pyramids  
 one 111x. So I will destroy  
 one ~~Pyramid~~   
 and put up a Housing

JANUARY

"Great is your fame as a giver of gifts unasked. Be gracious to me, O Arunachala and do not spoil your own good name."

—Marital Garland of Letters

25

THURSDAY

Complex These

This the world will not accept. Nations in the country will not. Bec it is an outrage. Or is no more an Egyptian bec it is too ancient for such a claim. Or has outlived time. Or happens to be in Egypt it is only a manuf. trouble. It's this Vedic (K) the most ancient (A) that is available for the humanity — available in fact. Or is a live tradition coming from generation to generation. Not like a Himalayan





"Ripe fruit in my hand, O Arunachala, let me drink in your true sweetness and be mad with joy."

— Marital Garland of Letters

JANUARY

26

FRIDAY

mountain - mist  
 Beyond territorial or any  
 claim. So we are fortunate  
 we happen to be Managing  
 Trustees. But we are bad  
 M.T. Pyramids can be managed  
 well even they are outside  
 me. Body of (K) is live  
 or can be managed outside  
 me. Or has to be managed  
 in me. Or has to be embodied  
 me. That is how it has to  
 be managed. No dharmam  
 with dharmi. Jokes necessary  
 for attribute. So the gift  
 is an attribute. Or has to be  
 centred on a locus, you  
 the human being. ∴ it is  
 a privilege given to us  
 to be trustees.  
 One essential  
 plan for making life to



JANUARY

"You have raised the flag vowing the death of the ego in your devotees. How then can I survive after wedding you, O Arunachala."

27/28

—Marital Garland of Letters

SAT/SUNDAY

growt be come.  
Complete - is this  
Concept of duty.

C. No 2 The (K) that you are  
the whole is easy if you are  
more or less whole. The (K)  
decides the preparedness/  
qualification. To know a  
given thing, you must have  
certain preparedness. The  
preparedness depends upon  
what you want to know.  
Here what I want to know  
is what I want to be.  
Microbiology (K). So micro-  
biology you don't want to  
become micro-  
biology. You want to  
know only.  
You want to be a micro-

"O Arunachala, unruffled by anger, what penance did I perform that you should make me your target (that you should have destroyed my ego)?"

—Marital Garland of Letters

JANUARY

29

MONDAY

biologist only not microscopist.  
Naturally the preoccupations are families. So it is not some academic accomplishment. Even though, it can be a great tool. Scholarship can be a tool. But the readiness <sup>on-premises</sup> there is. Kept in view when it prescribes a life of duties.

Everyone is subject to C + DL. (215/164). The Indian "Psychology", normal psychology, covers the entire topic in terms of Raja + dwesha. Aja dohit deal with abnormal psychology. It deals with your normal sorrow/anger/dissatisfaction/etc. So in its vision, the entire human emotional problem can be brought under these



JANUARY

30

TUESDAY

"Great mountain of compassion praised by Gautama, glance on me with grace and govern me, O Arunachala,"

Marital Garland of Letters

2 head The most

I look into it the

most am convinced of  
the adequacy of the coverage.

21st - a like 2nd - a dislike

They are not only for a

given person. Everyone is

subject to them. They can be

binding or non-binding in

nature. We don't deal with

non-binding ones. So we have

a want, & if its fulfillment

or non-fulfillment doesn't

matter at all either way,

then that is non-binding.

No strings. For a child, the

love desire for a toy is a

binding - ~~not~~ one. Or is un-

happy bec I

don't get one

the other person has. I am

"Sun whose bright rays envelop the whole world,  
O Arunachala, make my heart-lotus blossom."

JANUARY

—Marital Garland of Letters

31

WEDNESDAY

more unhappy. Over is  
 the disposition of a child  
 One position doesn't change even  
 when you grow up. Only the  
 toy is replaced by something  
 else. I don't have is one  
 problem. My e-z-l has it,  
 is another problem, make it  
 more complicated. Things  
 I don't want to have / thing  
 I want to stall or avoid in my  
 life / I want to get rid of  
 when I find them undesirable  
 or nagging or irritant, they  
 are all the same. Thing I want  
 to acquire ~~or~~ 2nd. ~~And~~ that  
 I want to retain them is  
 also 2nd. Both are 2nd & 2nd  
 2nd 1st 2nd 1st or 2nd 1st 2nd  
 means with which you  
 try to gather what I don't  
 have. "please"

FEBRUARY

"To feed on you I came, O Arunachala, but I have become your food and am now at peace."

--Marital Garland of Letters

1

THURSDAY

pl write for your <sup>गुरु</sup> -  
 तुम। Are you getting  
 what you want / retain what  
 you get. (सिद्धि लक्ष्मी)  
 ∴ योग ही <sup>गुरु</sup> desirable /  
 overdoing getting undesirable  
 (सिद्धि) everyone has  
 these broad L/DL. when  
 this is a fact, the vedas give  
 me a plan for my day to  
 day living.

There is a universal plan  
 (सिद्धि) + a particular  
 plan. (सिद्धि). In Botany,  
 the plant life (the members  
 that constitute the ~~plant~~  
 botany) all of them enjoy  
 a samanya.  
 They come under  
 plant <sup>जीवा</sup> / As a human



FRIDAY

baby monkey  
 requires educational for  
 this, then a few monkey

FEBRUARY

"Destroy my (false) greatness, lay me bare, and give me the real greatness of your grace.

—Marital Garland of Letters

3/4

SAT/SUNDAY

or many will not have  
 the fortune to survive  
 to get their education because  
 they would die before  
 they begin their life. That  
 would be a defective  
 creation. The whole species  
 will vanish. So <sup>when</sup> it is  
 programmed to move,  
 baby it should have the (K) also  
 to hold on to mother firmly.  
 (K) of gratification may not  
 be 32' per sec per sec. This (K),  
 simply know I will fall.  
 This (K) is new - universally  
 in all baby monkeys -  
 not given by an agency of  
 education. "falling is no  
 good for me" (consequence  
 of falling/  
 This (K) it should have.



"For the sea of joy to surge, for speech and feeling to subside, rest, O Arunachala, there (in the heart)."

—Marital Garland of Letters

FEBRUARY

5

MONDAY

It knows that also  
 that is why we say  
 instinctual + (E) for survival.  
 If I am born with  
 a faculty of choice, the whole  
 thing is based on this faculty.  
 we can simply pass that  
 without properly imbibing  
 the consequences / the implications  
 the import of that fact.  
 That I am born with a  
 faculty of choice makes me  
 a different living being,  
 even though I have not  
 instinct to survive, in common  
 with any living organism,  
 but there is some more about  
 me, as a human being,  
 Hald. I have to choose  
 everything that I confront  
 food / lifestyle / my  
 interactions with people,



FEBRUARY

"Stop deceiving me, testing and proving me, O Arunachala  
and henceforward reveal to me instead your form of light."

—Marital Garland of Letters

6

TUESDAY

That I have to inter-  
act, I have no  
choice. But how I interact  
— definitely I have a choice  
when you are born, you  
are already with your  
parents. You are bound to  
interact I got to interact.  
Society, people, mosquitoes,  
you have got to interact.  
Living is nothing but this  
interaction. When I have no  
choice, (even if I want)  
that interaction is controlled  
on my free will, I can  
do this way or that way etc.  
Becs of this freedom, naturally  
it "can be abused or  
used or disused  
Abuse / disuse  
both are improper. Use it,

"Reveal to me true formative knowledge (or Knowledge of your true form)—so that I may give up this delusive worldly knowledge, O Arunachala!"

FEBRUARY

—Marital Garland of Letters

7

WEDNESDAY

When I use, I have no choice  
 here. I am not given any choice,  
 the choice that is not given to me in  
~~not~~ exercising the faculty of  
 choice. I have no choice.  
 I have to choose in eating,  
 going etc. No choice of not  
 choosing, the choice I am  
 endowed with, I have got  
 to exercise. Do I have a set  
 of norms on the basis of wh  
 I can exercise my choice.  
 The matrix of norms  
 has not been given to me  
 naturally. Some fellows  
 will have no basis to choose  
 & some will have the fortune  
 to have this basis to  
 choose. So I have to know  
 what exactly  
 is the right  
 choice, I may have conflicts

FEBRUARY

"Unless you join me, O Arunachala, this body will melt away in a river of tears and I shall die."

— Marital Garland of Letters

8

THURSDAY

In the process the conflicts themselves arise bcs I seem to know some about what is right. Otherwise, there wd be no conflict at all. The donkey doesn't have the conflict even suppos if it happens to kick the master or is spontaneous, no it is instinctual. I have conflict bcs I must have the (C) of universal norms, which should not be given to me by another agency of education. Or so, it would be a defective creation. Or is a manufacturing defect.



(In USA, they withdraw all the Coss /



"If you say 'Fie' and scorn me, O Arunachala, my past deeds will torture me and where is there hope of life for me?"

FEBRUARY

—Marital Garland of Letters

9

FRIDAY

MS Bhagawan has to call us  
all back to <sup>or change</sup> ~~repair~~ to  
send back). So if there is  
a freedom without break,  
how I am going to interact  
with the world, enjoying the  
freedom, not having the ~~(C)~~ of  
break. So tel-tel with ~~(K)~~ ~~(K)~~  
universal values (of value  
based duties), i.e. value structure,  
it should be with me  
while born. I picked up  
by me by common-sense.  
i.e. <sup>per (C)</sup> common to all. There is  
no such defect bec every  
one has it, in a measure  
that is good enough to start  
with (may not be good  
enough to live), what is  
that?  
values like  
I don't want to get hurt

FEBRUARY

"In wordless silence you told me to abide in silence.  
And you abide still and quiet, O Arunachala."

—Marital Garland of Letters

10/11

SAT/SUNDAY

etc. None wants to get  
hurt. Even the most-  
sensitive behind. The moment  
you lift yr hand if it's gone  
+ again back. So I don't want  
to get hurt either, ~~that~~   
(a little more, bec I am a  
human being) ~~that~~ also.  
Mei (K) is with me, not forget  
by anyone. Otherwise I will  
write hurt. Everyone has  
Mei (K). One (K) is / common  
sense / is not such / <sup>not</sup> restricted  
to only to your expectation  
on the part of others' beha-  
vior, but it is big enough  
to appreciate the others'  
expectation from you also,  
So you equally know





"If you slumber in quiet repose enjoying the bliss  
being, O Arunachala, tell me what other recourse  
I have."

— Marital Garland of Letters

FEBRUARY

12

MONDAY

That others also don't  
want to get ~~beast~~  
beast ~~first~~ by anyone else  
can you please ignorance?  
I can't stand on your toes &  
say "I did not know that  
you didn't want to get beast."  
You can't plead ignorance in a  
court of law. Like you can't  
plead ignorance of G.T. law  
& fail to pay G.T. unless you  
are a minister. When you  
make money, you are  
bound to know about paying  
tax also. Here you may  
be ignorant. But in the  
Court of Bhagawan you can't  
plead ignorance bec he  
has given you the (K).

① bec of the  
extent to speed  
with which amendment are made  
even experts have to refer book





FEBRUARY

13

"Your sunlike splendour you revealed and having destroyed my illusion, now you remain inactive unmoving (as a mountain), O Arunachala."

—Marital Garland of Letters

TUESDAY

Here we all know Commonly  
that I don't want to get hurt  
Others also don't want to get  
hurt. This is Ahimsa.  
I don't want anybody lying  
to me. No one else also wants  
you lying to him. It's being an  
object of deception, hatred/anger/  
jealousy / etc.

I don't want others to  
be very selfish. That means  
you are absolutely ethical  
so far as others' behaviour  
is concerned.

Everyone should be  
compassionate/ loving/ friendly/  
sharing etc. So too others expect  
when I have this  when  
does conflict arise?  
Why my behaviour  
is entirely  
different from what I know

"Am I worse than a dog? Certainly not. By my own strength I shall trace you and reach you O Arunachala."

—Marital Garland of Letters

FEBRUARY

Why there is non-conformity **14**

Do I follow with - I will be no where, you can't say. **WEDNESDAY**

Where will you go? There is some which makes me compromise / cut corners. I would say it is non-assimilation of these values in terms of thinking life's experiences provide you food enough to give you that assimilation - i.e. value of every value. So that is not mere compromise & leading to conflicts are not avoidable.

Everyone has L & D. Dharmic & adharmic also are there. So the latter is not properly understood, there is compromise.

A rotary meet, you are going to attend a dinner there.

One dinner is important for him, there is



FEBRUARY

15

"With no knowledge and with only blind desire for you, I have begun the quest and am tired. To end this weariness, give me the clear knowledge to carry on the quest, O Arunachala."

—Marital Garland of Letters

THURSDAY

dress code for him,  
He has only one suit. There  
was rain. Place is fleshy.  
A old man falls into it  
& screams for help.  
No one is around. You are  
there around. It is unfortu-  
nate. You curse 'none is  
there around' You look  
around bec you have  
a problem here/ conflict  
here. You can proceed further  
bec he is crying for help.  
You know very well what  
will <sup>be</sup> (happen) if you were  
in that position. That is  
why you come first.  
bec it is known  
to you.  
There is a process  
of thinking in you.





"How could you, O Arunachala, the Sun itself, stand in front of me saying, like the poor bee, 'The bud is not yet open?'"

FEBRUARY

16

FRIDAY

—Marital Garland of Letters

Suppos I help, I will ruin my business. Retaining the clothes, I can't help. He has a conflict. Tift or leave. Suppos he decides "Oh Lord! You help him". He has a philosophy to support your decision. Support philosophy. Even when you come to Swami, you drive him to a corner so that he will accept exactly what you think right. So this is the situation "according to his but if he has to get help. he will get help." If he has not to get help, it will be useless even if I help. He will fall again. Therefore let me go. This is his action. "This is your BH, what I can do."

FEBRUARY

17/18

"You are beyond the knowledge of all *tattvas*, all philosophies. You are only this; the Truth at once transcendent and immanent you are, my Arunachala."

—Marital Garland of Letter

SAT/SUNDAY

One is not going  
to be happy. The ~~total~~  
of that old man seeking  
help, that ~~total~~ will haunt  
you forever. Whenever you  
rub against it, naturally  
you are in conflict. That  
will lower your selfimage  
- about yourself.

Action & reaction are  
not only equal ~~and~~ opposite  
also - you get pushed when  
you push someone. E.g. you  
rub against a tree, (cold  
neem tree) - rough -  
with bare body you rub,  
then you will understand who  
rubs whom. You can't get  
away rubbing against  
law. That is  
natural  
law. It is ~~eternal~~ ~~eternal~~



"Reveal naturally by yourself, O Arunachala, that each one is himself the real Self."

FEBRUARY

—Marital Garland of Letters

19

MONDAY

I you met against each other  
I still feel you are there,  
you are not OK. Crime itself  
is the punishment. In the  
crime itself there is conflict  
Conflict is there because  
my DILEMMA becomes so important  
+ they are not in conformity  
with what I want!

Suppose my inclination  
is to help him, I help +  
then I look at + see my  
clothes were ruined. I don't  
see who is a person, what I am  
go to do, in what situation  
I am - all these do not count.  
I help + action is spontaneous.  
Spontaneity is there because  
what is there + what is  
my inclination, they  
happen to be the same.  
Suppose what is not to be  
done + my inclination is



FEBRUARY

"Turn (within) and uninterruptedly see yourself with an introverted mind and it will be revealed', Thus you told me, Oh my Arunachala."

20

—Marital Garland of Letters

TUESDAY

to do that (here also  
 there is no thinking).  
 (You can't say I kicked him  
 spontaneously <sup>even</sup> I kicked  
 without thinking about it,  
 we don't use the word spontaneous  
 here but use impulsive/  
 instinctive. If the action is  
 good, <sup>it is in conformity with dharma</sup> then only spontaneous  
 when there is no deliberation

So duty is etā |

If there is a choice I have  
 to do what is etā | only  
 maturity determines this.  
 Or implies assimilation of  
etā, my incapacity to  
 be otherwise / not going  
 against etā you can  
 change. Don't  
 look at  
 other's change. In fact

"Seeking you in the infinite Self, I regained my  
own Self. O Arunachala."

FEBRUARY

—Marital Garland of Letters

21

WEDNESDAY

You can only change  
yourself. You can change any  
body. Do you try. They will  
change you. That is all.  
No reality is about you  
are the only person who is  
real. As an individual also,  
you can change as a person.  
Conflict is ~~inevitably~~ <sup>inevitably</sup> be  
cause of ~~conformity~~ <sup>conformity</sup> is due to  
me. So long as my assimila-  
tion of the value is incomplete  
I can afford to have a  
conflict in the beginning.  
Still, if I have not assimila-  
lated properly, I know  
right and wrong. If I  
conform to what is right  
which implies a sacrifice on  
my part as to what I  
want to do. ~~after deliberation~~  
initially a conflict (you

FEBRUARY

"Of what use is this birth without the power of self-enquiry? Come and fill this void, O Arunachala."

—Marital Garland of Letters

22

THURSDAY

feel like doing it, ...  
 No. 1 You go away better.  
 Or is better. There is conflict  
 before but no conflict  
 afterwards. Suppos you  
 go ahead with C & D,  
 then conflict before while  
 doing / latter also. Every  
 conflict adds onto your  
 psyche. then you are a  
 personality of difficult to  
 handle. Also angularities  
 have to be polished off.  
 My THUR is a  
 Common Structure on which  
 we have to fall back  
 & see that our action  
 carry the stamp  
 of truth



We can only plead lack of



"O my lord Arunachala, let me by your grace merge in  
your true being where only the pure and mind-free  
merge."

FEBRUARY

23

FRIDAY

—Marital Garland of Letters

assimilation which means  
money power etc become  
more so than with what is more  
important than with?

No one is bad. All are  
adults but children inside.  
Powerful children more dangerous  
because children you can  
destroy a society. child you  
kill you have no control of  
lord. As an adult you must  
control lord. There can be  
control sitting somewhere outside  
creation. Where is outside without  
space reference. He can be  
inside space & still create  
space / time etc. because it is  
yet to be created by him.  
So if born not, he can only be  
space itself. Space itself is  
He. Time is He. Who's creation  
is He. That is how we see  
because any creation is not  
separated from the substance

FEBRUARY

"To you as to my only God I come, O Arunachala and me you have totally destroyed."

—Marital Garland of Letters

24/25

SAT/SUNDAY

out of which it is made. I am not out of black foam, possibly you have coffee without coffee etc. without that. But not here. You can't see it is free from that substance. Then it is only the whole hole in the middle which is free from substance. The word is M.C. it can be separated from word. The whole creation is word. It is also in word. I am a word in word. So I need not prove it is historically bec. it is not. I am not. It is very not. May hands & legs walked on the earth & I can relate accordingly, so many things I am not.





"Wealth benignant, holy grace that came to me unsought,  
dispel my mind's bewilderment, O Arunachala."

—Marital Garland of Letters

FEBRUARY

26

MONDAY

Godavaris (గోదావరి) to  
Nasik. ~~with~~ <sup>the</sup> beauty  
of ~~the~~ you will love, if he is  
with ~~the~~ 1. Egnom unit + 1. 80  
for Lord's sake I can't do  
any which is against that  
Lord's will.

Conflicts will be there while  
you grow. once I grow, I am  
free from conflicts. I have to  
conform to what until I assim-  
late it, your life should be  
such that it helps you as-  
similate that value. The more  
you begin to live that way  
the more you assimilate.  
A thinking has to be initiated  
by your own will which  
he has given. Common sense  
(K) is enough to start  
your life  
+ the assimilation you  
have to gather.



FEBRUARY

"Boidly seeking your true self, I am ship-wrecked, ruined. Have mercy on me, O Arunachala."

—*Marital Garland of Letters*

27

TUESDAY

21 No god other than  
TUESDAY Sept 7 Sept is 42nd  
for us. That is why when you  
do the right thing, you are  
happy. When you do what  
is to be done, there is joy  
because you are in tune  
with God. I like a soap  
that is tuned well. In the  
musical notes, from that  
New & Concordance.

CNO 3

The value of the value is  
to be assimilated so that values  
don't cause conflict. The conflict  
in terms of values / which is due to  
priorities. The priorities can be  
said as रात / दिन । If my life  
is not in conformity with which  
there is going to be conflict. So  
until I assimilate the value  
of a value, until I have no

"Unless you touch me with your hand of grace and embrace me, I am lost, O Arunachala."

—Marital Garland of Letters

FEBRUARY

28

WEDNESDAY

choice whatsoever (9)  
 have to conform to ~~with~~, exercising  
 my will. While doing so,  
 there is conflict initially, but  
 not later, there are people who  
 pick up food items from the  
 garbage & eat. & they are  
 given value for hygiene,  
 then for your own sake or for  
 the sake of someone else for  
 whom he has value, the child  
 may conform to the rule of  
 hygiene & abstain from picking  
 up. once he is convinced of  
 the value of the value of  
 hygiene, then it is not possible  
 for him to pick up something  
 like that and eat. You can  
 understand this very well.  
 That means there is growth/  
 assimilation involved.  
 Education lies  
 in not preaching values like

MARCH

"O Arunachala, You are wholly free from fault, be one with me at heart so that eternal joy alone abides."

—Marital Garland of Letters

1

THURSDAY

teach it, etc. been one  
 knows by common-  
 sense this (both ways) &  
 ∴ preaching is <sup>not</sup> at all it is  
 teaching of the value of the  
 value. Teaching is different  
 from preaching. Preacher need  
 not explain what he says.  
 More often he is a believer  
 having a set of dogmas &  
 he wants you to subscribe to  
 them. But a teacher has  
 a message to unfold - it may  
 be a relative truth or it  
 may be an absolute truth.  
 The person has some to make  
 you see. Or is some teaching  
 this teaching is done by  
 show & make him seeing  
 the immensity of loss that  
 one incurs when  
 one compromises  
 with a value. Conflict with



"Don't laugh at me who seek you, Decorate me with your grace and then look at me, O Arunachala."

MARCH

—*Marital Garland of Letters*

Reference to Wetzelton with 2  
in mind.

FRIDAY

12514 In vedic tradition we also have 12514 which is also not understood. In the vision of Veda, the human destiny is self-perfection/unfold-discovery. So that is the aim & your aim also. Man has evolved a further system of duty called 12514 - duty based upon social requisite - society requirements.

socially requirements.  
A society requires  
these & fold activities. Every  
human being is born, not  
merely an observer or  
witness to the world. He is  
born with hands & legs.  
Naturally he is a participant  
in the creation. The creation  
which is not  
born dead. It  
is on, and doesn't create  
so to sleep, though he looks

MARCH

"When I approached you to become one with you,  
O Arunachala, you were not ashamed but stood  
unmoving like a pillar."

3/4

—Marjital Garland of Letters

SAT/SUNDAY

मं ज्ञान क्षय  
ज्ञान = in his own  
limitless power. In order  
to run this world, God  
doesn't have to do anything.  
If he has to, then he has  
to rest also; that is why  
by mere presence, every-  
thing takes place. He is the  
law & they are activated  
by his mere presence. He  
is in a reclining posture  
of creation is on &  
a continuous process, old  
cells dying & new cells  
occupying their place.  
New moment is born, last  
moment is gone. Things  
keep on changing. In this  
process, I am born here  
not as an observer or  
witness but as an actor



"Before your fire (of jnana) burns me to ashes pour  
down on me your rain of grace."

MARCH

—Marital Garland of Letters

5

MONDAY

Participant, Naturally, I have jobs to do. There's jobs in the Society and 4 jobs - inter related life it is. Your contribution helps me to live. my contribution may help you live. we are inter-Connected. Naturally, therefore, there are jobs to be done in the Society. Same person can do all the jobs. So we had a beautiful system called Jot. British Caste. Englishman's translation it is. What is your word? I don't have. What are these 4? You have to understand what they are. For fathers are not idiots. If they are, before you dismiss them, you have to understand them to be



MARCH

"Embracing me till there is no you-I, give me the state of being one eternal bliss, O Arunachala."

6

—Marital Garland of Letters

TUESDAY

idiots. We are also born of them. Let us:

appreciate what it is. The system was the most beautiful. <sup>but</sup> The vision of vedas must be clear. I have already told The vision of vedas is to make you perfect. Aggrandizement / hoarding is not the vision. Success is <sup>measured</sup> not counted by how many people you destroyed & became. The top man / Not in terms of power / money. took in India. We have <sup>still</sup> standing monuments of this culture & vision. The monuments of temples / hundreds of them we can build one. We need a billion to build a small

"When will I reach you, Arunachala subtle, ethereal  
being, so that the waves of thought (in my mind)  
may end?"

MARCH

—Marital Garland of Letters

7

WEDNESDAY

temple made of  
mustard & marble.

look at the temple

its heads lost in the clouds.  
Vast temple like that. There  
were no cranes etc. No  
machines. All are frail  
human mortal hands. With  
those hands they did it.  
Wonder how they did it.  
Only devotion can do that.  
Those monuments dedicated  
to food. Standing ~~out~~  
outwitting time for centuries  
but you can't find one  
servant of palace where  
the kings lived. They had  
their palps & glory. They  
must have had vast  
places. Why  
one of them is not left out?

MARCH

"I am a simple fellow with no knowledge of the scriptures,  
Destroy my wrong understanding. O Arunachala."

—Marital Garland of Letters

8

THURSDAY

why. Rajas knew  
it was their duty  
to do. He also only had  
duties to do.

Atreya the job - 1) Teaching  
affectionate in ritual, who  
is dispassionate. with  
least competition - dedicated  
to the pursuit of (K) and  
his job is to provide that  
(K) to the society. He was  
an active / participating  
member of the society. He  
was not outside the society.  
But he is part & parcel  
of the society. What job  
does he do? Becs he takes  
some thing from the society  
food - A lot  
of people work  
for you. So these jobs



"When I melted away and merged in you, my refuge,  
you stood there naked, O Arunachala."

MARCH

—Marital Garland of Letters

9

FRIDAY

are for the one who  
takes care of the  
religious aspect of the  
society. There is such a thing  
called religious rites & rituals  
called dharma to be propagated.  
Even today any society has  
this - a class of teachers/scientists  
the people who are all the time  
working for gathering more & more  
etc. This is one type of job.  
(124) There is another type  
of job which necessarily implies  
administration. Police etc  
law & order / defence. You require  
all this to protect dharma  
but people have this problem  
of abusing freedom. Vigilance  
you require, people who  
maintain that order  
(124) One more job is  
Commerce / agriculture. There is also

MARCH

"In my loveless heart you planted love of you, O Arunachala.  
Now do not betray me."

— Marital Garland of Letters

10/11

SAT/SUNDAY

a very important job  
Someone has to do this.  
Someone has to bring the things  
and make it available to you  
whether the system is barter  
or monetary system. as we have,  
so that you can buy or barter  
there should be agriculture/

~~सुखी~~ etc

Service

All these require  
people + make these  
possible. In every society  
we have these. So I have to

work out my perfection, I  
have to relegate my / neutralize  
the Rajadweshe I must give  
precedence to / preference to  
charma. So if my job is  
determined by my birth,  
Suppose then,  
I need not  
be compete in the society.



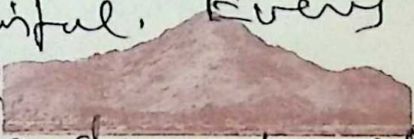
"Now I am fit, not over-ripe and rotten. Draw me now into the heart and instal me in the state supreme, O Arunachala."

MARCH

—Marital Garland of Letters

12

MONDAY

I just do what is to be done. my father I gr. father did it. So I do it. Even today it goes on. Of money is the criteria, then you look which market is open now. When you send your son to college. You do see this. Now E.E. Engineering — Electronics — law — Doctor — auditor. We are looking all the time to the market. Even my education is <sup>has become</sup> profession-oriented. my outlook is <sup>also</sup> profession-oriented which bothers me. I receive marriage invitations every now & then. A. Subramanian Jr. Engr. PWD. — Why his? Lalita is not marrying Jr. Engr. If he loses the job, what will happen to her. If I have to grow, it is painful. Every growth is painful.  from delivery on words. To have the joy of a child in hand, you



MARCH

13

"Without my undergoing any pain, without an effort on my part, you have bartered yourself for me (giving all and taking nothing). You are blind, are you not, compared to me, O Arunachala?"

have to go through that — Marital Garland of Letters

TUESDAY

So if in the vision of  
veda, is a complete being  
what else it can give? Only  
a life of duties, not one of  
aggrandisement etc. Even Raja  
was performing only a duty.  
So these duties are called  
to with I suppose another profession  
gives you more money if you  
choose that. There is a dese-  
liction of duty — no growth  
in other words. Privilege has  
changed to money

This was a social  
system. Any system, when  
it doesn't have state support,  
loses itself / doesn't last.  
Any system is subject to  
abuse — absolute  
But the  
spirit behind never becomes

"Look at me! Think of me! Touch me! Make me fit, ripen me!  
Then be my master, govern me, O Arunachala."

MARCH

—Marital Garland of Letters

Obsolete. Form becomes old but not spirit.

14

no system in the world will be an answer to our problems of life. the ills of life. Every system becomes old. we don't follow anyway.

WEDNESDAY

Br A — Give up his wife. No state support

R. B for him — his livelihood. So he can

✓ C Conti. his job. we have.

S D only to uphold the spirit.

Duty is the spirit. Form has to be least and the spirit is to be upheld. Form also 'x'. If form gone spirit also gone. like saying नमो with folded hands. (पतनं नमो) subsh.

hated by न. then दीप पत्नी in यज्ञसंयोगे (यज्ञाय) & he includes

we 3 or यज्ञसंयोगः। (brought together by यज्ञ) what is respect? not calling names, folding hands, what will I say?

As you grow, respect grows upon you. As you are told

MARCH

"Before the venom of the serpent called *Maya* mounts to my head and kills me, grant me your grace, the nectar of immortality and save me, O Arunachala."

15

—Marital Garland of Letters

THURSDAY

in childhood, do  
mamaskar you did,

You didn't know what is  
all about. Then the child  
learns there is respect in  
it. It grows upon you.  
English has only "you" for  
all. (may be your Highness)  
child or old. But we have  
respectful words श्री / श्रीमान  
श्री etc. etc. there is  
respect in our culture. form  
& I But if spirit is not  
there, you are holding on to  
a dead carcass. Oh you  
hold on to spirit leaving  
the form. You are dealing  
with a ghost, naturally;  
we instill that  
form in a  
changed form. Even





"Regard me graciously and dispel my illusion. If you don't,  
who in the world will plead with you, O Arunachala?"

—Marital Garland of Letters

MARCH

16

FRIDAY

Though your body is old,  
Your love for yourself  
Doesn't get old. Form is old,  
one eye seeing. Still he stands  
before the mirror & looks at  
himself, & enjoys. Love for  
himself, the strength is  
always there. The concept of  
duty c n change, even though  
form changed.

What is my ~~quest~~  
now? Situations / roles you  
play determine that. In a  
situation what you are called  
upon to do, do. Act of sympathy/  
Compassion are all necessary.  
Tennis - you start with love  
& fight like hell. When game  
is over, you have to shake  
hands. See the face, winner  
jumps etc. By the time, he  
comes to the net,  
his face changes.  
He is sad, there is no human

MARCH

"You made me give up craze for the world and made me crazy for you, O Arunachala, Now give me a medicine to cure every kind of madness."

—Marital Garland of Letters

17/18

SAT/SUNDAY

heart which can't  
pick up the pain  
that is there for the other  
person. You had been there  
on the other side before.  
He picks up his sadness.  
He could be as well there.  
That is the human heart.  
When there is pain anywhere,  
I can't walk away with  
out pain here too. So you  
try to act upon it. — do some  
abt it. Do some prayer  
May God bless you. Use  
it. See u r acting. Every  
situation warrants an  
action & that action is  
to act. In duty  
there is nothing  
inferior or  
superior. Everyone is





"You are fearless. And I unafraid seek you who are fearless.  
Why then are you afraid to embrace me, O Arunachala?"

MARCH

—Marjital Garland of Letters

nothing but a combination **19**

Ab ttcd ttvth ttth  
terms describing human  
disposition. What are they?  
Swami also included here.

MONDAY

ttcd = thinking (ttth - ttvth)  
— listen to devotional music  
which brings an absorption  
in me. — Exploration —  
analysis — loving child  
ttcd is predominant men.  
Even a criminal has ttcd  
He has his love.

2vth Ambition — energy —  
desire — activity — dynamism

ttth Refusal to know — I  
don't want to know. Dullness  
not doing things — we want  
somebody to do for us. Every  
one has. one time he will  
also say ttvth ttth ttth

for men 3, 4 combinations are  
possible. Bees  
ttcd can only  
followed by ttvth ttth





MARCH

20

TUESDAY

"Tell me what is wrong knowledge. Tell me what is right knowledge. Grant me your grace to get the latter, O Aruna-chala."

—Marital Garland of Letters

Can be followed by

only 2 type.

① S + R + T | ② R S T | ③ RTS |

④ T R S. But not in secondary  
2 & 3 are active people. only  
4 types 1 people possible.

So the programme that is  
possible everyone has to  
become the 1st type. We start  
with 4th. child sleeping  
all the time. then 3rd selfish  
- Her's mine this is mine  
2nd Active. little selfless  
also. 1st is best 1

y r n have good  
opinion abt yourself when  
you compromise. Even if the  
whole world says y r  
good you will  
not accept

But if you think you

"My mind is now fragrant like a blossom. Add your perfect fragrance to it and make it infinite, O Arunachala."

—Marital Garland of Letters

MARCH

21

WEDNESDAY

are good. The whole world let it say differently, it would not matter. Error can't transform fact into something else. When humanity says, Sun is rising, majority doesn't count. What worth you have? You will have what worth, if you compromise. So everyone should become a श्रीगुरु ≠ By that, श्रीगुरु 63201. In this how many are श्रीगुरु? Who is a श्रीगुरु in our vision श्रीगुरु. Our culture was not blind. It had vision. Everyone can become a worshipful Brahman. By श्रीगुरु we carry them on our shoulders. Duties have gone now. But there is no inferior / superior in that. Suppose here is श्रीगुरु one who is श्रीगुरु a lot of श्रीगुरु

MARCH

22

THURSDAY

"The moment I thought of your name, you caught and drew me to yourself. Who can know the greatness of your grace, O Arunachala."

—Marital Garland of Letters

His job he does. Good  
Suppose he has good

voice & he is do for using

for Bhagawan. So शक्तिशाली शक्तिशाली

by शक्ति & शक्ति / suppose he  
uses for name / power. he is

शक्तिशाली शक्तिशाली : / or शक्ति at the  
plate all the time. He is शक्ति

शक्तिशाली : / or without interest  
not chanting properly. He

doesn't know even how to  
earn money. शक्ति / शक्तिशाली

Some one who is  
sweeping floor. But he is  
devoted to Lord. He is शक्तिशाली

शक्ति : / So he does for power

etc शक्तिशाली शक्ति : / शक्तिशाली

शक्तिशाली शक्तिशाली lives is

So no शक्ति is inferior  
or superior

So in a machine, the button



"My Arunachala, you have driven out of me the evil spirit of worldliness and possessed me so that I can never shake you off, and have made me indifferent to the world."

MARCH

23

FRIDAY

—Marital Garland of Letters

is boasting of am doing  
all the time. It accuses  
the bolt, "you are sitting tight.  
Teased. So bolt started  
moving. <sup>one</sup> way not. other way  
moved. <sup>nut</sup> came out. Piston  
stopped.

Goalie must be  
between the goal posts.  
He can't do a walk, for a  
change. Which work is  
superior? My liver is  
superior or kidney is superior?  
Gurukul. If anyone thinks  
so, he is short-sighted.

Brahman is not superior but  
matured. Grown up tree is  
not superior to the plant  
by the said, or was also before  
plant. Plant also  
will grow as tree.

HH Brahman + JST Brahman

MARCH

"Let me not like an unsupported tender creeper droop and fade. Be a strong staff for me, hold me up and guard me."

—Marital Garland of Letters

24/25

SAT/SUNDAY

Q is inferior to no  
superiorly here. The spirit  
is vedic spirit.

Whatever is to be done  
I do - my duties towards  
Society / Family / Neighbours /  
State / Humanity in general -  
all living beings in general  
all Devasas. पितृ ऋतं पितृ ऋतं

मिडप्रायोर + मेडिकेशन  
मिडप्रायोर + मेडिकेशन

we say Om Namo: Shanti |

वॉलफ्रेम: 2 ऑक्सीजन 1 फेर मैंगनीस  
we

be shared for all of them. we

are covering deciduous also.

sem is a ~~different~~ dir not separate  
from local is also

boom level is also

10/11/2021

I don't let the  
sun go without my getting



"With some magic powder, you stupefied me, robbed me of my *jiva*-hood and revealed instead your *Siva*-hood, O Aruna-chala!"

MARCH

26

MONDAY

—Marital Garland of Letters

up. We take into all  
everything in life.  
what a culture. Cosmic culture  
It is not an inert cosmos,  
it is pulsating, *gvara*. So  
everyone is a *gvara*!

*तद्गर्वं न हि कश्चिदपि* +  
*यत्तु* + *अविद्या* + They incl'do  
what they have to do. First  
*ज्ञान* is growth. *ज्ञानः* you  
become *ब्रह्मणः*. When *यत्तु*  
*ज्ञान*! Brahman. is every  
where. Even in Aborigines.

CNO 4 यतः प्रवृत्तिर्मानास + येन +  
*न हि* + *मानवः*! Our verse summer-  
niser all that was said in the  
16 chap before. (18 chap only  
set up). The teaching only  
from 2nd chap. from whom all  
these elements + elementally  
come by whom *sustained*  
(being non-separate from



MARCH

27

TUESDAY

"In the wide open space of pure being, where there is no going and no coming, reveal to me the joy of wrestling with your Grace, O Arunachala."

—Marital Garland of Letters

தலை, இத மாதிரி

worshipping them now. But  
doing ones own self, tried:

அதன் மூலம் எல்லாம் மனம்  
gains inner maturity. once  
one have this maturity,

one enjoys the preparedness,

the self non-sep from cause,

In the vision of the

veda, you have to grow up

so self-perfection is the  
aim in order to gain the

self-discovery. so it is a  
plan of self duty. Whether

you say with or self, it is

in terms of expression -

what's expression is self -

what is to be  
done in a

given situation is that

"Let attachment to the physical body end, O Arunachala, and let me see and be for ever the splendour of your being."

—Marital Garland of Letters

MARCH

28

WEDNESDAY

I am not born a  
 simple wheels. So I am born  
 with a 80 solar cell to  
 activate, head is enough.  
 No need for stomach even,  
 bec of Solar cell. Like  
 automatic watch. Each one  
 will be purely observers.  
 I can't participate in them.  
 But I am born with hands  
 & legs & endowed with the  
 3-fold powers ज्ञान/विद्या/  
 कर्म Power to know/remember  
 ज्ञान implies memory also,  
 & कर्म another power to desire  
 & will. A Cow can desire  
 for a colour TV set, /apple  
 computers. /not even apple  
 even if it can deal  
 with it. C B. Ch  
 behaviours indicate  
 anything. The desire to

MARCH

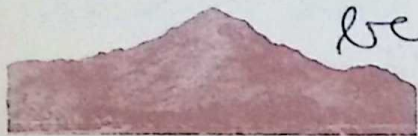
29

THURSDAY

"You having applied the remedy for my confusion, how can I still remain confused? You shine, do you not, as the mountain medicine made up of grace, O Arunachala?"

With is a — Marital Garland of Letters

will, power, only a human being is endowed with. If you are only endowed with a power but without any means of fulfilling them, then again ~~the~~ will be incomplete. wanting ~~to do~~ But that is not the case. There is a field called ~~that~~ will and also a body which has limbs, with these ~~things~~ things I can fulfill those desires for which resources/skills, all these possibilities are available. ∴ Every human being is a participant in the creation. If you look





"Accepting those who approach you with attachment, destroy their individuality and then shine free from wrong attachment and identity with individuals: O Arunachala."

MARCH

30

—Marital Garland of Letters

FRIDAY

of the organisms in the world—set up, we find each one participates and never transgresses its limit, neither does little nor more. They do exactly what is expected of them, bec no free will. Suppose they take carbon dioxide & give you oxygen this is what I say, symbiotic life, if you closely watch the set-up, it is not very difficult to appreciate this symbiotic/interdependent nature of the whole set-up. One's a mango tree doesn't change to yield orange etc. Thus even a particular type of mango tree will give only that type of mango

MAR/APRIL

"I am a fool who prays for help only when overwhelmed by misery. Yet do not abandon me, O Arunachala."

31/1

—Marital Garland of Letters

SAT/SUNDAY

Each behave in the same way. All animals. That is how all these are made. They do their job. Mosquitoes, also must have a meaning for their presence. Each one participates (contributes) others plant life contributes etc. All forces work in the way they have to, for human being, bees of food-will, while he also has to participate in his interaction he gets into problems. One's life is all one one thing. Dharma is one opposed to these. So the inevitable thing for a human being is relating



"Let me not like a ship without a helmsman flounder in the storm. Guard me with your grace, O Arunachala."

APRIL

—Marital Garland of Letters

to the world. I am the **2**  
 invariable person. The **MONDAY**  
 objects I relate are  
 variable. What I see vary  
 from moment to moment  
 they differ from what I  
 hear, I smell etc. In a  
 given set of forms & colours  
 there are again varieties &  
 vary. My relationship  
 also vary with people.  
 To some I am husband /  
 brother etc. Then I have  
 every day, a lot of people  
 to meet with & relate  
 But the person who relate  
 I, is the same & invariable  
 'I' am the same person. But  
 my relation varies.  
 E.g., the person, is invariable  
 But he is not the same, it seems,  
 in relationships. The person  
 seems to go a change



APRIL

3

"You have undone the knot which shows no beginning and no end. And now should you not like a mother complete the task, O Arunachala."

—Marital Garland of Letters

TUESDAY

which change in  
 in keeping with  
 the one whom you are related  
 to, relevant to the person  
 related. If a person to a  
 father, father to a son.  
 This is invariable. This  
 distinction we have to  
 make, that there is a  
 variable factor in that I  
 also, variable which is  
 relative to the related.  
 I become father, son etc  
 or is very clear, whether  
 I live or die in the society  
 or I pull myself out of  
 the society & become a  
 Sanyasi, either way I  
 have to relate  
 to the society.  
 He also is a guru as well

"Don't be a mirror held in front of a noseless man,  
Lift me up and embrace me, O Arunachala!"

APRIL

—Marital Garland of Letters

4

अशिष्य, Friends -

अशिष्य, In this **WEDNESDAY**  
relationship, which you can  
not avoid, naturally the  
invariable I is some, little  
distinct from, the father,  
the son I am. In the I  
the father is absent. In the  
father 'I' is present. In  
the son. If in the I, father  
is present, then I will be  
absolute father father to  
all, even to cockroaches.  
So in I, there is absence of  
all these father, son, etc.,  
like, dis like all these  
are also not there. Towards  
one I ~ like, other, I r  
dis like, why, I r  
2 different things, I relate  
differently, should I.

APRIL

"In the body's inner chamber, on the flower-soft bed of mind,  
let us merge in one true being, O Arunachala."

—Marital Garland of Letters

5

THURSDAY

Yes, say, In the I, here  
is no liker. In the  
liker there is I. So it is  
very clear, in these  
varieties of changes that  
I u/s, the invariable  
seems to be free from the  
attributer of changes.  
One is not an ordinary  
thing. One is the essence  
of the Uita. So  $B=A$ ,  
~~A~~ should be ~~B~~. If A, actor  
assuming the role of better  
B, as a better, he has to  
follow the script, which  
is one of pairs, being better,  
yet he is ok & ready  
to play it again. He knows  
he will be  
richer by  
playing it. Otherwise, who



"How is it that by more and more of union with the poor and humble, you have become more and more noble and famous, O Arunachala?"

APRIL

6

FRIDAY

—Marital Garland of Letters

will be ready for it,  
with all privates.

He is already rich. Now  
he will be richer. So he willingly  
assumes the role of beggar,  
other things which actor will  
assume that role. So by  
acting that role, if he  
were to completely transform  
to become that very role,  
nobody will become that  
villain. People do assume  
different roles. But they know  
it is a role. So, even though  
beggar is non-separate  
from actor, A, beggar is out  
means actor is out etc.  
A is not sending the  
beggar out. Saying 'You go  
out. I am sitting here.'  
My job is not your job. SW

APRIL

"Removing the dark blindness of my ignorance, you have with the collyrium of your grace made me truly yours, O Arunachala!"

— Marital Garland of Letters

7/8

SAT/SUNDAY

Decs B = A. To you

see the movie boardings,

No characters are painted here. No Name is written here. You see a sadhu here.

But who plays that role? Is it omission. NO. They know you can figure out who they are.

Or is an insult to them they write the name. whose eyes or ear-lobes - contours are there. You are able to

see the role, see the actor through all the costumes. You see the person through the persona, the mask.

person is the one who

wears the mask, He is



"How wonderful it is that you have shaved my head clean,  
O Arunachala, and are now dancing a joyous dance in the  
heart's vast empty space?"

—Marital Garland of Letters

APRIL

9

MONDAY

a bald-headed. There  
he is with an afro -  
cut. You see him minus  
the hair-dress. That is a  
tremendous capacity. This  
is been of your morning  
study of the actor, & his  
devotion. There is no role  
without actor. When B is  
out A is out.  
There is non-separation  
bet B & A. Beggar's nose &  
are Actor's nose. Then  
Begger's problems must be  
actor's problem. Is it not?  
When Beggar cries, as per  
script, he sheds tears  
but how is actor he. He  
is happy that I am doing  
well. There is  
a distance between the  
Begger & actor. & this



APRIL

10

TUESDAY

"You have cured me of my desire for the world and you have given me a firm desire for you. And yet you do not satisfy this strong desire for you by giving yourself to me, O Arunachala."

— Marital Garland of Letters

distance born of  
 Space or time? You  
 Can be away in time,  
 Retired you, is away from  
 you in time, so many yrs.  
 years - You can't become 60  
 to tomorrow, to claim will  
 be - ~~that~~! ~~is~~ You want  
 to be a person living  
 in ~~the~~ ~~the~~ ~~the~~ ~~the~~  
 you is away from Rishi-  
~~retired~~ you. So B's  
 problems do not belong  
 to A, then what is the  
 distance. No time the  
 B is A right now. He is not  
 away in Space also. So  
 still what is the distance  
 between them  
 bcs the  
 problems of B do not

"Standing silent like a stone, unblossoming, is this  
true mouna, O Arunachala?"

APRIL

—Marital Garland of Letters

11

WEDNESDAY

permeate 'A' at all. He is very relaxed while playing. So it is born out of (B) that I am in real. B is role. The role's problem is role's, they don't touch me at all - that is why he remembers the script. He knows when to come in, when to go out. Everything else he does. Even if the other person doesn't play the role well, a good actor will not wait for the line to come. He will make up the omission & keep the drama going. You are not a solo. One is owed to inter-relate. So there will be omissions I make up. That, Abhiswari tell him

APRIL

"Who was it that thrust mud into my mouth and  
deprived me of my livelihood, O Arunachala?"

—Marital Garland of Letters

12

THURSDAY

don't do that again  
Educate him.

You can't expect all the  
time to be prompted by  
someone. You have got to  
learn your lines properly  
& also others' lines. So in  
traffic rules also, you should  
be ready to face others'  
transgressions. Otherwise you h  
no place here. At that station.

So you take a wrong turn  
in order to avoid hitting a  
child, can't keep left,  
Police Constable will  
appreciate you. So I can  
afford to wait for others'  
corrections eh when my  
life is cast with  
them. So

others don't play their role





"Who was it that, unknown to all, stupefied me and  
robbed me of my senses, O Arunachala?"

APRIL

—Marital Garland of Letters

13

FRIDAY

well, what shall I do?  
Sometimes, you have to  
play for the other person too.  
Like 2 bullocks. If one is  
strong, it pulls the other also.  
That is why you alone can  
change. If you change,  
silently you make the other  
person change. Each role has  
a challenge. If no challenge,  
if the role-playing has  
no fun. A drama, new  
release - without any  
problem / challenge / no disease /  
no competition / etc. Very  
intelligent / first / Beautiful /  
Good wife / Good son /  
(To err is human. But to  
repeat it is what?) That  
drama. Even the producer's  
wife will not  
come to see.  
(You get out of the world

APRIL

"You being Ramana I said all this; do not be offended.  
Instead come to me and make me happy, O Arunachala."

—Marital Garland of Letters

14/15

SAT/SUNDAY

only as much as  
You have it on 'The  
Intellect.' You don't enjoy  
the world more than what is  
here. You think it is laid  
out outside but how to get  
it.) Seeing the grandson  
on his hand, the movie  
ends. Who will come to see?  
Himself - As a Dis-  
order must be one girl - 3  
fellows after. 1 villain  
1 hero. Hero should  
get. Tale must be there.  
They must go around &  
around. There must be  
plots / turns of events / (like  
Ramayana / Raghuvansa etc)  
Characterisations. (like  
Mahabharata)  
Each person  
comes out  
alive. All these must be



"In the house (in the freedom) of open space, where there is neither night nor day, come let us enjoy ourselves, O Aruna-chala!"

APRIL

16

—Marital Garland of Letters

There,

Roles differ from MONDAY

time to time. Even same day they change. Y c n be all no time dr-i-law. You are woman too. That is how God created you. (When you yield you become bigger than what Y is yielded to. How can you yield without a sense of loss. You grow out of Y R + D only when you yield. That is maturity.) you do yr role according to the script whether it is pleasant or not. That is the fun of playing. There is no nose ever created without getting used. It's in interaction roughness will be there. You should yield & sometimes you may have to say so. no. look upon wife / sons as



APRIL

"You aimed at me and sped the arrow of your grace and  
now you are devouring me alive, O Arunachala!"

—Margaret Gertrude of Letters

17 means of your growth.

TUESDAY

Take whatever you  
concluded when you were a

child, without knowing  
them, you can see that  
when you have a child  
in front. You can relieve  
them and correct your  
perceptions. It is myself,  
a means.  $\therefore$   $\frac{2}{3}$  of it is  
a yoga.  $\therefore$   $\frac{3}{4}$  of it means  
for that self perfection.

(You be with your wife &  
both of you together make  
them understand they are taken  
care). You not only learn  
to listen but also you must  
make them feel  $\frac{1}{2}$  of it in  $\frac{1}{2}$  of it  
them. It is not easy.

make the other  
person's arm

understood", then the whole

"You are the final goal the whole world wants to gain. I am nothing and nobody in this world or the next. And what did you, the infinite, gain by gaining me, the zero, O Aruna-chala?"

APRIL

18

—Marital Garland of Letters

WEDNESDAY

Home will be beautiful,  
 In every inter-action,  
 Merit is unimportant. Communication  
 brings a lot of amity. Learn  
 to amputate, to save yourself  
 Then accommodate.

11

### 10 Essential verses

It is ~~not~~ possible for one to be  
 live and at the same time  
 not inter-related like one in  
 comatic condition. There is  
~~giving~~ activities going on within.  
 But though living, he is not  
 living. In deep sleep you are  
 alive & yet you are totally  
 unrelated to external or  
 internal worlds. But that  
 is also not  
 living. You live in a  
 dream life - you must

APRIL

19

THURSDAY

"You asked me, did you not, to come to you? Very well, I have come. Now you come and assume the burden of maintaining me. Go on suffering thus. It is your fate to look after me, O Arunachala.

—Marital Garland of Letters

necessarily relate  
to a situation, may be an  
imagined situation or often  
it happens. or a situation  
which he has some degree  
of reality. But when  
you live you always relate  
to a situation. Unrelated  
there is no living. Being  
live & to live one's life —  
there is a difference. when  
you live & to relate.  
Relationship involves 2  
factors. 1) thing related to  
2) one who is related to  
it is you. Two it takes  
to relate.



oneself  
one can relate as in



"The moment you summoned me to the heart and gave me your life to live, that moment I lost my old life, O Aruna-chala."

APRIL

—Marital Garland of Letters

**20**  
**FRIDAY**

Sleepor come. One is a fact. One fact bring about certain other facts. you go on extending your appreciation from appreci of one fact, what you relate to go on changing, they c be reduced to nung i) virtually seen ii) heard by you auditorily iii) tasted iv) smelt v) touched further vi) imagined vii) inferred by you. like parhicle viii) believed ix) mistaken x) remembered by you. like heaven. xi) known to you directly or indirectly These things by nature are constantly changing you see me. one who is seeing is seer. when you hear hearer, object,  seen / heard th are all many many & varied.

APRIL

"It would be terrible if I let you go (if I forget you) at the moment of death. Bless me, so that I may give up my life without giving you up, O Arunachala!"

—Marital Garland of Letters

21/22

SAT/SUNDAY

They constitute the  
 world that you confront  
 you see me. I am not  
 constant. I am changing  
 white beard. Age doesn't  
 catch you suddenly. It  
 takes place every moment.  
 As you watch things change  
 there is continuous change  
 time doesn't leave any  
 one / anything without  
 bringing about a change.  
 At this moment anything  
 that exists in time is itself  
 to time. Hand of time  
 does this job. Things in time  
 existing in time must  
 change & go out of shape  
 All things that you confront  
 are changing  
 So they are  
 unchangeable. what is



"Out of my house you enticed me, into the chamber of my heart you entered, and then little by little, you revealed the many mansions of your house, your infinite freedom, O Arunachala!"

—Marital Garland of Letters

APRIL

23

MONDAY

The Unvariable? So you are also variable, you won't see the variability of the variable. But you & the invariable you remain invariable to complain abt. I wish I never saw this person. - Same fellow one who saw yesterday is the one who sees today. - heard <sup>of</sup> you remain the same.

Then it is important to see whether there is further something in this invariable you. This is where life sets in. Comes into picture - to show there is one. Am I so completely invariable there is something more. You are father. So many relations are there in front of me - a row of people. I see father



APRIL

"I have betrayed your secret doings. Do not be offended, but  
openly reveal your grace and save me. O Arunachala."

— Marital Garland of Letters

24

TUESDAY

son, wife etc I am  
same though people are  
many & varied. I am not  
the same of course when I  
look at father or son or wife.  
I do w/ go some variation.  
I am son, husband etc related  
to father, wife etc. I am also  
changing to situation, desirable  
situation I am like,  
undesirable - disliking them  
indifferent. I am not  
constant. Hundreds of changes  
these changes take place  
once a day, like heart. It doesn't  
take time. So quick. No  
hangover of wife to sister  
even though I see myself  
invariable, confronting variable  
things, yet I see myself  
variable, a  
little bit,  
I don't say  
total bec if so, I am

"Give me the essence of the Vedas which shines in the  
Vedanta as pure awareness, O Arunachala.

APRIL

—Marital Garland of Letters

25

WEDNESDAY

like always father or  
son etc. So when I  
see son, I am father.  
But when I see father, I  
do give up father in me.  
But not giving up is only  
giving up the role - a status  
that I assume, which I  
change. I retain the I &  
become son etc. This opens up  
a new stage in my life. A  
new vista of understanding  
it opens up. I can avoid  
relationships. Whether Pancha  
or Rigge or Sanyasi.

Relationship doesn't  
become difficult even if any  
intrinsic difficulty in it.  
Besides a certain objective  
reasoning. The problem is  
this: As I vary my status,  
I bring on to  
myself a  
new status. I retain



APRIL

26

"Take my words of abuse as words of praise, accept me as a subject of your sovereign grace, keep me as your own and never forsake me, O Arunachala!"

—Marital Garland of Letters

THURSDAY

I & live in a new  
 status. One person is revealed  
 by me I, ytht. He is  
 none of them like father or  
 person first and person last.  
 So you must necessarily  
 see yourself as a person been  
 you one a person, not be as  
 I say. A role you play  
 is father etc. Daughter you  
 were. Suddenly you become  
 a wife. Not wife. Person  
 first. Wife also a role. Of  
 men is not seen, problem  
 wife in you don't go.

A role must be  
 seen as a role. Every role  
 has a script. It is given  
 by the Director or you  
 have to make  
 it up. It must  
 be followed. Script you



"As snow in water melts, let me dissolve as love in  
you who is all love, O Arunachala."

APRIL

—Marital Garland of Letters

27

FRIDAY

have to follow is part of the scripture. There is a similarity of the script in any religious scripture. Even without script, you know what a father-role is. So the script must be known & there is no choice in knowing bec the role carries it.

1) This is a role - I'd know  
2) The script is known.  
we may know the script but I don't see a role as a role. Suppose the play - maharaja, role - kingdom - lost - escaped - wounded physically & psychologically & ~~one~~ cry. One is the script, he can't cry silently. Cry in front of audience. He brings real tears without the help of onion peel. He is "see" congratulating when he went to the green -

APRIL

"The moment I thought of you as Arunachala, you caught me in the noose of grace. Can the net of your grace ever fail to catch and hold its prey, O Arunachala!"

28/29

—Marital Garland of Letters

SAT/SUNDAY

room, friend praises.  
 Suppose he got lost.  
 He would not repeat the  
 sentence. But he repeated  
 so he cried alright. But  
 was not carried away by  
 it. (Not affected by the  
 role & its problems  
 what exactly makes  
 him feel / see force from  
 the problems of role there  
 seems to be a distance  
 between the role and the  
 person. Role's problem is  
 confined to the role & does  
 not travel to the person. So this  
 distance physical? Not of  
 Raja' is his nose. mind of  
 raja' is his. No. physical.  
 Is it in him? No.  
 Is it in the (A) / Aw  
 that role is  
 me and  
 I am not the role





"As I thought of you and so got caught in the web of your grace, you like a spider held me tight and consumed me, O Arunachala."

APRIL

—Marital Garland of Letters

30

MONDAY

begger's role by Amrital actor ~~but~~ he begs better man real life begger. Real life begger has to beg throughout life. He has only mer much chunk of time. He has to bring out all the nuisance of beggary within that time. He has background music. He is all the time free from begger's problem.  $B \equiv A$ , but  $A \neq B$ .

ਅਕਸ਼ਰੀ  
ਮੁਖ

ਸ਼ਰੀਰੀ ਮੁਖ  
ਮੁਖੀ ਮੁਖੀ:

I must discern without doubt the person me, distinct from the role. Human problem is person is taken for role & vice versa. You think you are husband all the time. You react & not act if you miss the script & get angry. The whole life is a drama. Shakespeare said the world is a stage &



MAY

"Let me be a loving servant of the devotees of those devotees  
who hear your Name with love. O Arunachala.

—Marital Garland of Letters

1

TUESDAY

men & women are players  
two C U / Stand Mat.

A is wider of B. So I am  
carried away. I have  
taken 'g' also as role. (Role  
w/ me, everybody knows)  
So I is role, there is to feel  
loss is self. loss.

(What can go wrong will go  
wrong. Murphy's Law)

Every role will have  
challenges. & Every role has  
a definite role to play. That  
is why this country is  
the one where we have  
duties. I joined duty. Duty  
to be done. Or is nothing  
but role-playing. Husband's  
role. etc. No right here  
but only roles. Right means

rights. We  
don't have  
rights, only duties.

"May you live for ever, Arunachala, as the loving  
saviour of poor, helpless people like me".

MAY

—Marital Garland of Letters

2

that become the right  
of another

WEDNESDAY

Duties = script of role.  
Role = challenges. There is turn  
playing the roles. one can act  
well & make up the missing  
lines of another. You can act  
well when you have distin-  
tive (10) of the person playing  
the roles. Chitra is a Scripture  
where there is involvement  
of who the person is and the  
script one is supposed to follow  
you can afford to be ignorant  
of this (10), unless you are  
ready for problems. If one  
doesn't know the person, he is  
like a beggar (in play) going  
out for begging from the  
audience. So we are all ab-  
normal in the vision of  
Chitra. But we pass as  
normal by  
common acceptance.  
The whole vision of

MAY

"Your ears once heard the sweet songs of those whose very bones melted in love of you. Let them now accept even these poor words of mine, O Arunachala."

3

—Marital Garland of Letters

Wita is given by the

10 THURSDAY

Cassette no 1 (end)

A number of roles you have to play. So you analyse all problems (as father etc) they all belong to role [as daughter-in-law you have no but problems]. As a person with BMS also you have problems. But as a person, you have no problem. Person is free from the problems ∴ no room for sorrow. There is no reason for sorrow. That means you know this fact. Panditas know this. So they keep themselves together. Essentially they don't become sad. He comes out unsatisfied. Situations which cause sorrow, definitely. That also



"Arunachala, my loving Lord, place your garland on my shoulders and wear this my garland on your own."

— Marital Garland of Letters

MAY

4

do not cause sorrow. About dead or dying. <sup>FRIDAY</sup> over in the gravest situation because he is near to death. There is a void related with this opening verse, Lord offering me II chap. 2 more verses for covering Lord. Then sangasa + karma yoga.

C. No 2. beginning:  
one can avoid relating to the world. The world is related to is subject to change. It is highly variable. And the person who is related to the world is not as variable as the world. At the same time, there is an element of variable nature. One other part is invariable. So you look into yourself, you bring into yourself a person relevant to the situation, now if an employee

MAY

5/6

"Though He is the ever unmoving One, yet in the temple hall (of Thillai) His dance of bliss He dances before the Mother moveless there. Now that Power withdrawn within His form here moveless, still, He soars as Aruna Hill."

—Arunachala Navamanimalai

SAT/SUNDAY

employer - you the person is common - who is a complete person, who totally becomes different roles according to situation. The variable aspect of yourself is called role. In cinema, the person is called actor: / actor / actor that person is neither "father or son". We don't know person is "father or son". Of one's life indicates any the confusion of  $A=B$  is very clear. Being a role is a problem, if it creates any anger, frustration etc. All that is there is role play only. Role + I are taken as identical. There is  $\therefore$  piling up of reactions in every playing of role. Reaction contribute a personality,



"Not only do A, RU and NA stand for Being, Awareness and Bliss, they also stand for the Self, the soul and their oneness. Hence *Aruna* means but That thou art. *Achala* is perfection firm. Invoke the aid of Arunachala of golden brightness beautiful, one thought of whom brings Final Freedom."

—Arunachala Navamanimalai

MAY

7

MONDAY

Everyone has a living body irrespective of age, height etc whether any nationality  
 111 has a set of senses (not necessarily all senses) Again a mind (all these are universal feature)  
 A mind entertaining emotions desires, mind that explores & knows & mind that collects & past exps from the store house of memory. Or has 3-fold functions. Everyone has.  
 There is a knowing mind, a remembering mind. Power of memory may vary. But the faculty is common. Lastly everyone has ignorance of certain details of things. This flower, you may know its botanical name etc plant physiology, Botany (biology), etc. you know



MAY

8

TUESDAY

"Those who give up ignorant attachment to wealth, land, kinship, caste and so on, and take refuge at the lotus feet of the Supreme Lord of compassion dwelling in Arunachala, are made ever purer by His grace benign; they are freed from darkness in this world and in the steady light of His grace shining like the golden rays of the rising sun, they abide for ever sunk deep in the ocean of bliss."

Arunachala Navamanimalai

Some & not some else. One more common factor is every one is aware of all these things, who owns up all these (K) of one / ignorance of one / memories of one. This person is known to me or unknown to me. There seems to be an universal ignorance abt this person, I & you were born without (K) of yourself & the objects of the world. I had no (K) or opinion abt myself. We start our life with two-fold ignorance. As we grow, our senses begin functioning. gather impressions - unconnected

"Annamalai, think not that you can let me pine away in vain longing, as if I were someone who does not think of you. It is not proper that I should perish and mix as dust with dust, if I were one who mistook the vile body for the Self. Turn your cool, bright glance of grace towards me, O beloved Eye of my twin eyes. Do not play some trick on me, O Lord who is all light, beyond male, female and neuter. Come and dwell within my heart (as pure Awareness)!"

MAY

9

WEDNESDAY

— Arunachala Navamainalai

in the beginning - later I  
connect them - all late  
one particular fact to another  
then I begin learning  
about the world. I learn  
much more in schools/colleges.  
All the time 31421 it is  
other than myself. The ignorance  
of the person, which makes  
a lot of difference in one's  
life, is always there. That  
doesn't seem to interfere  
in your other pursuits.  
So one can be a great  
scientist, still he can  
continue to be ignorant of  
himself. Sankara says  
42 diti in: 31421 411  
No difference between non-  
human being in this  
Can don't have self -



MAY

10

THURSDAY

"Lord whose being is all Awareness, you who reign in glory and enhance the glory of the Golden Hill, forgive all the grievous faults of this poor fellow and, with your glance of grace, benignant like the rain cloud, save me from falling once again into the void. If you fail me I shall never cross the cruel river of maya and reach the other shore. Tell me, what can match a mother's care for her child? (You are my mother. Now come to my rescue like a good mother.)"

Awareness. "Awareness of  
 herself as a person". So  
 no complexes - I am ugly etc  
 Turner has complexes. I am  
 the possessor of an ugly cow.  
 (it goes for a lesser price)  
 or doesn't seem to be as  
 conscious of herself as  
 a person as we are. The  
 faculty of thinking in us  
 is evolved. which makes  
 you consci of yourself as  
 a person as well as consci  
 of the world. from this  
 we stand, when we are  
 aware of ourselves as person  
 how can I avoid mak  
 judgement  
 about me  
 I have to make conclusions  
 that I have to be in keeping



““Killer of Kāma” is the name by which your lovers always call you. But a doubt arises if this title truly fits you, O Lord of Arunachala. If the title does fit you, how then can this mighty and invisible Kāma, though brave and valiant, creep into the mind of one taking shelter at Your Feet, You the Killer of Kāma?”

MAY

11

FRIDAY

with what I — Arunachala Navamanimalai

have a BMS complex & other things I own like money. So body is tall I am tall etc. Body is subject to death y r ∴ avoid the conclusion I am so to die. His self-centred. — all features based on body. — leads to conclusions centred on I. We don't accept physical is subject to death, but I am subject to death. Body is fixed in time / place / objects. Y r cut to size. Being in kitchen not in lecture hall. Y r not female. If Y r a male, & not animal. Age - wife You are limited, colour-wise / strength. Person I is seen as ∴ a wife wanting person there is always this in senses Emotionally

MAY

12/13

"That moment when as *Annamalai* you called me and made me your own, you took sole charge of my spirit and my body. What more do I want? Merit or defect I know none apart from you. My very life you are. Do with me what you will. Only, only give me ever increasing love for Your twin Feet."

—*Arunachala Navamanimalai*

SAT/SUNDAY

who doesn't want to have a clean mind - cheerful etc. (1) wife it is always wanting, ignorance is blissful only when total. memory wife everyone is wanting not - you forget. - you don't remember what you want. you remember what you don't want. you sing a song. etc. buy some etc to escape. (Hum. soon what one has remembered I see want. So I am want. In fact Lord Krishna says it is not so. That 'I' is not want. All wants are for roles. Father <sup>only</sup> is not a role even relation with body is a role. Not with senses, of a smaller etc.



"In Tiruchuzhi, the holy town of Bhuminatha, I was born to Sundara and his good wife Sundari. To rescue me from this barren worldly life, Arunachala Shiva in the form of a Hill famous throughout the universe, gave me His own State of Bliss, so that His heart might rejoice, so that His own Being as Awareness might shine forth and His own Power might flourish."

MAY

14

MONDAY

—Arunachala Navamanimalai

I am play roles with them also  
So Lord comes out with the flesh  
which is universal bec  
ignorance is also universal  
y r born with it. So I am  
these things one Ltd. So I am Ltd  
one has got to look into oneself  
So vita is body of fleshing

- 1) to see what y r
  - 2) so that y c play roles n
- What is the script in the  
roles. ∴ Brudya / Yoggy  
Fasha

At least you can keep the  
problems of role to role by

யோగி தலைவராக இருக்கிறார்

Arguna believed in God  
+ so chose Krishna who is God for  
him. He had every else. Surgo-  
dhara died up. So he asked army.  
Two different value structures  
யாது யோగீந்தர + Krishna he handed  
over his chariot. 2000 8 காய  
He saw Immediat relatives.



MAY

15

TUESDAY

"You it was who by your grace claimed me as your own. What would be my fate if now, after having done this, you would not reveal yourself to me and I, still yearning for you, should perish in anguish in the darkness of this world? Can the lotus blossom unless it sees the sun? And you are the sun of suns. Your grace abounding swells and as a river overflows, O Love whose form is mighty Aruna Hill!"

—Arunachala Pathikam

Can I ~~forget~~ fight them? — Arunachala Pathikam  
 Arjuna was sympathetic. He gave himself to the emotions of compassion & sympathy. Because he was a cultured person. Not a brute. He had ~~power~~ <sup>strength</sup> alone can be compassionate & gentle. Those natural elements in him they came to occupy his mind. He gave up.  $\text{ॐ नमो भगवते वासुदेवाय}$  I don't want kingdom. No comforts.  $\text{ॐ नमो भगवते वासुदेवाय}$  He's duty he is not clear. His heart is for compassion. But he is called upon to fight, so <sup>by situation</sup> not know what to do, he is ~~of course~~ <sup>in a dilemma</sup>. Krishna uses words to inspire him, to fight. A sympathetic alone can be strong,  $\text{ॐ नमो भगवते वासुदेवाय}$  sympathy.

"O Aruna Hill, embodied Love, loveless I was. Never had I pined for you and melted within as wax in fire. And yet you chose to claim me as your own. If now you fail to fill me with love of you and if you let me perish in this loveless state, would it be fair? O Bliss that springs from Love, Nectar welling up in lovers' hearts, O joy which is my only refuge, your will is mine. Here, in this surrender, is pure joy, Lord of my life."

MAY

16

WEDNESDAY

True emotion. 1 — Arunachala Pathikam

தந்தை + extra words he uses  
How did you get me despaired  
in the situation when u h to act  
(not talk). One is not lefting/  
becoming of you. Up to me not  
with. 9A + 38/4 38/11-24/12 +  
(twice) 38/11-24/12 thing which  
don't deserve to be grieved.  
- to words men you have  
entertained grief. See  
may 3. (concluding)

NO 3 In the vision of Uelka  
one is not what one considers  
oneself to be. What is v'sal  
need it be right. like  
'Sun rising - once v'sal conclusion  
(travelling) But found v'sal  
mistake. Ignorance being  
v'sal of an object, if one is  
constrained to conclude based  
on such conclusions it will be



MAY

17

"Lord, I had no idea of thinking of you at all. And yet you drew me with your cord of grace and stood as if resolved to kill me. Then what fault did I, poor I, commit that you should stop midway, your task unfinished? What more is needed? Why do you thus torture me, leaving me half-quick? O Aruna-chala, fulfil your plan and live for ever, You alone."

—Arunachala Pathikam

THURSDAY Universal Error.

That everyone is endowed with a set of 8 to 1 B.M. - This is enough to commit an error, if the self is not from Mess 3. It is revealed so. The problem of the soul / Samsara is an illegitimate problem. A legitimate problem has a solution which you seek away from the problem. If it is illegitimate problem, you need not do so. It is solved by understanding that there is no problem. A wounded person can protect or one who is attacked



MAY

18

FRIDAY

"From out of all the creatures in the world, what did you gain by choosing me? You saved me, did you not, from falling into the void and you have held me firm fixt at your Feet. Lord of the ocean of grace, my heart shrinks in shame even to think of you, Long may you live. O Arunachala, and let me bend down my head in praise and worship of you."

—Arunachala Pathikam

4 C give him shelter.

So one comes so when no  
 attacker. I say he has horror  
 so it is an claghimath problem  
 He may collapse out of fear  
 So you <sup>him</sup> push in a room & lock.  
 he is out of fear then  
 y h to beat him. otherwise  
 y confirm the problem.  
 Lord Krishna opens the entire  
teach, there is no real  
 basis for griev 1 problem  
 And he says 21 25-4: (1) that  
visitor + 1 ∴ don't worry  
 whole teach is solving an  
claghimath problem. &  
 one's scale of vision is  
 to be changed   
 Krishna, the teacher, has to

19/20

“Master, you brought me here by stealth and have till this day kept me at Your Feet. And Master, when people ask me “What is your nature?” you make me stand with head hung down, a speechless statue. Master, find some way of ending this my weakness. Let me no longer struggle like a deer caught in a net. What is your intention, Master Arunachala? But who am I to understand you?”

**SAT/SUNDAY**

—*Arunachala Pathikam*

long about this. — Arunachala Pathikam  
 One letter 5th - 7th 10 doesn't  
 long about the object, only  
 illumines, so he eliminates  
 only darkness. Any one  
 (k) you can afford to live  
 without beer & candle  
 another professional. But  
 y h to have this (k).  
 Guru is not a Professional.  
 like Professor. missionary  
 they r. not. He is not  
 anxious to convert. He has  
 to only transfer his vision  
 ① The whole situation is  
 reduced to  
 2 (to begin  
 with, you & every thing



"Lord supreme, I am ever at your Feet, like a frog clinging to the stem of a lotus-plant. It would be true life indeed if you made me a honeybee sucking nectar (the joy of awareness in the heart-lotus). If I died while yet clinging to your Feet, it would be a standing pillar (a monument) of disgrace for you, O blazing light of Aruna Hill, Expanse of Grace more subtle than the ether!"

MAY

21

MONDAY

—Arunachala Pathikam

else. Every else means every  
 else. Nothing left over. ~~for~~  
 what you believe - ~~to~~  
 you know - particles etc  
 you don't know (may become  
~~to~~ later) like mass  
 you see etc including  
 God seated there is under  
 every else. You are unique  
 singular but unlike  
 any else. No second thing  
 like you. You always  
 compare with similar  
 not dissimilar. I like  
 not with stone you are  
 not jealous of it but  
 Rock is unlike you  
 All complexes are born of  
 comparison. Love



MAY

22

TUESDAY

"If ether, air, fire, water, earth, all living beings and material objects, are nothing but you and you alone, O pure one, all-embracing light, how can I stand separate and aloof from you? Since you shine within the Heart, one vast Expanse without another, how can I stand out as one distinct from you? Come into the open, O Arunachala, and plant your Lotus Feet on this fellow's head."

—Arunachala Pathikam

Say no III to you.  
 Every else is unlike you.  
 One word I can be  
 placed only on 'you'  
 on no else. It is possible  
 not 'g' in any other thing  
 That means I am like  
 myself. Every else  
 how do you know that  
 they are. y h means of  
 (K) to know them.  
 There are things known  
 to you to exist. So  
 you are not that  
 that I am here. How  
 do y know  
 then I know  
 how to exist, that —

"Destroying in me all thought of making a living in the world, you have turned me into a worthless wastrel, If you leave me in this stage, I can only be miserable and unhappy. Death would be better than this kind of life. Supreme Being embodied in Aruna Hill and shining in the world as the cure for madness, grant me, mad and worthless, the sovereign medicine of clinging to your Feet."

—Arunachala Pathikam

MAY

23

WEDNESDAY

I see. Planets - I see  
with TV or Science.  
Nothing exist bec they r  
known to exist. Do you  
have a body. I know it  
to exist. Thought? It is  
known to exist. What abt  
You? Do you exist. I  
exist? You have (K). By  
what means of (K) you come  
to know that I exist.  
Perception? (Slo). No. qfr?  
I think.  $\therefore$  I am. (later  
he said I am  $\therefore$  I think)  
Do you doubt think?  
I am married  $\therefore$  I must  
exist. Or  
beg Brahmasa

MAY

24

THURSDAY

"O Lord Supreme, I am the first among those who lack the supreme wisdom to clasp your Feet in freedom from attachment. Ordain that my burden should no more be mine, but yours, for what can be a burden for you, the all-sustainer? Lord Supreme, I have had enough of carrying this world upon my head, parted from you. Arunachala, think no more of keeping me away from Your Feet."

—Arunachala Pathikam

NO 3 I exist bec I am self-evident. The only thing that is self-evident in this creation is I. Every else is evident to you. 'I' if to be known, there must be a means of (K) to be wielded by another I. So if u see me, (K) can take place bec before you see, yr existence must be arrived at first. ∴ Since u see, one when you see me, so no second 'I'. Thing are known to exist to you. I : Atme - is (K) : (K) : (K). Every else is known to exist by a valid means of (K). It all depends on how efficacious the means of (K) u handle. So perception is



"Something new I have discovered! This soul-attracting Mountain-Magnet stills the movements of any one that thinks of it but once, turns his face towards itself, pulls him in, makes him moveless like itself, and feeds upon his soul thus ripened sweet. Understand this wonder and save yourselves, O Souls! Such is this mighty Aruna Hill, the life-destroyer shining in the Heart."

MAY

25

FRIDAY

—Arynachala Pathikam

Objective, its conclusion will be  
 errors, or any simplistic conclu-  
 sion like sunrise or space has  
 ceiling or I am body. Body exist  
 is known to you, this 'I' where  
 does it stop. Here we are able  
 to draw a line but world  
 is ungraspable. One is different  
 from me we say, that means  
 up to certain point 'I' travels  
 beyond which it doesn't travel.  
 From where would begin, what  
 is that point? Where do I come  
 to an end, that will be the  
 dividing line. Ring that I  
 wear? Are you, no my ring  
 dress, mine. Not you, ornaments  
 may be sacred. But not I  
 of sentimental value may be  
 your house - not  
 your wife & children not you,

MAY

26/27

SAT/SUNDAY

"How many are there who like me have been destroyed for regarding this Hill as the Supreme Being! O men who, disgusted with this life of endless misery, seek some means of giving up the body, there is on earth a medicine rare which kills without killing anyone who but thinks of it but once. Know that this rare medicine is the mighty Aruna mountain, this and nothing else!"

— Arunachala Pathikam

perhaps my physical body  
 upto the epidermis I go,  
 beyond which I don't go. Yes  
 the whole physical body is  
 one entity. There is one flō  
 which is all over. No physical  
 body is sense of touch. Thank  
 God, Oh not, if in one point  
 like pottery it may come here  
 missing yr hand. You want  
 to lift, it is not here. Every  
 flō is sense respective to  
 sense of touch. To myself <sup>8/10</sup> ~~8/10~~ <sup>8/10 + 8/10</sup> ~~8/10~~ <sup>8/10 + 8/10</sup>  
 for 10 days no flō of ~~touch~~ <sup>taste</sup>  
 only flō of touch, whole body  
 is a ~~total~~ <sup>total</sup> ~~flō~~ <sup>flō</sup> - consci' of  
 the world of touch. (I cold  
 not) I am  
 consci' of the  
 world means you know



"Look, there it stands as if insentient. Mysterious is the way it works, beyond all human understanding. From my unthinking childhood, the immensity of Arunachala had shone in my awareness. But even when I learnt from someone that it was only Tiruvannamalai, I did not realize its meaning. When it stilled my mind and drew me to itself and I came near, I saw that it was stillness absolute."

—Arunachala Ashtakam

MAY

28

MONDAY

the world. In every piece of (k)  
 what is there is the consci' being  
 When I see me in the right  
 I & the Consci' being. In the  
 Consci' being is the right revealed.  
 In & ego'th et Mt or dream or  
 day dream. No exp I h  
 without I the conscious being  
 being present. Or is always  
 present. Ob mind is a fact,  
 Body is a Consci' entity &  
 so it is not a diffi' conclusion  
 to make that gain the Consci'  
 entity travelling up to the  
 physical body. Then far no  
 further. Where body ends  
 world begins, or  
 anatomy is me. Beyond  
 that I cease to. Are you sure  
 this is the top of everyone, yes  
 that is the reason the top



MAY

29

TUESDAY

"Enquiring within "Who is the seer?" I saw the seer disappearing and That alone which stands for ever. No thought arose to say "I saw". How then could the thought arise to say "I did not see?" Who has the power to explain all this in words, when even you (as Dakshinamurti) conveyed this of yore in silence only? And in order to reveal by silence Your state transcendent, now you stand here as Hill-resplendent soaring to the sky."

Of the body is my lot *Arumachala Ashtakam*

Aging of body is my age.  
 I am born at a given time  
 (Date of birth is body),  $\frac{1}{2}$  of the 1  
 $\frac{1}{2}$  of the 1  $\frac{1}{2}$  of the 1  $\frac{1}{2}$  of the 1 slim.  
 male female (Percentage) sick/  
 healthy. So this being intimate  
 exp. & common, body & I  
 are one & the same <sup>Sum is etc</sup> thing one here being  
 they known to exist. Of body  
 is one, then it is no more  
 known to exist but self-  
 existence (existent). So it  
 true. So so, body will not  
 see the body anyway.  
 So fact that body is part of  
 the physical world  
 Yr body included  
 in my physical  
 world, then yr body also  
 included in my physical

MAY

30

WEDNESDAY

"Until there is the I-thought there can be no other thought. When other thoughts arise, ask 'To whom? To me? Where does this 'I' arise?' Thus diving inwards, if one becomes the Sovereign Lord of the Universe, there is no more dreaming of such as in and out, right and wrong, birth and death, pleasure and pain, light and darkness, O boundless ocean of Grace and Light, Arunachala dancing the dance of stillness is the dancing Hall of the Heart."

—Arunachala Ashtakam

world. somehow we exclude  
our body. It is made up of  
physical material. That is  
why I have to take iron tablets  
when it goes anemic. Bec  
cause all calcium etc. It is  
materially made. Put together  
for me. Like horse for me  
to enter & live. This assemblage  
well put together is for me to  
handle. It is known to  
exist. That is why you say  
it is not working well now  
-adays. How old or well it  
is, you know. This one is  
my father or child 11/3. This  
is my body among many  
bodies in the world. The  
body & my body are  
quite different. It is also

MAY

31

"Ocean of Nectar, full of grace,  
O Self supreme, O Mount of Light,  
Whose spreading rays engulf all things,  
Shine as the Sun which makes  
The heart-lotus blossom fair."

—Arunachala Pancharatnam

THURSDAY

a costume. w<sup>ait</sup> to body  
I can talk a lot of ~~it~~ it.  
or also become a role  
or is ~~idol~~ - changing - meant  
to change. There is someone  
for whom it is ~~not~~ indweller  
can h<sup>ow</sup> to analyse him) ~~अभिज्ञान~~  
~~शक्ति~~ लोभित ॥

I is ~~not~~ body, also ~~not~~  
senses. ~~Probably~~ set of  
body & world. No 4 can  
say no. They are ~~truth~~ c  
3rd case, ~~but~~ c n ~~be~~ ~~not~~  
Of no, spoon - imagine I  
they will become ~~house~~  
workers. You use them.  
entire soul, mind, every  
is at yr or  
in yr left  
~~the~~ land when y



"As on a screen a wondrous picture,  
On You, fair Mount, is all this world  
Formed and sustained and then withdrawn,  
Ever as 'I' in the heart you dance.  
Hence are you called the Heart."

— Arunachala Pancharatnam

JUNE

1

FRIDAY

overhear. (So you  
< bend). Over y r using  
the ear. y r the one  
believed the ear. So  
whether sto or Alop.  
I am not them.  
So I say I am the  
mind - thinking mind -  
mind behind the sto.  
I will ask y, how y r the  
(M). (M) may be another  
sto, sto behind sto  
one is thinking sto, another  
bringing stimuli from out-  
side world. So how do y  
may HTH I If my mind is  
restless I say I am  
restless. (M) sad I am sad.  
condition of (M) is my  
condition. I am restless

JUNE

2/3

"He whose pure mind turned inward searches  
Whence this 'I' arises knows  
The Self aright and merges in You,  
Aruna Hill,  
As a river in the sea."

—Arunachala Pancharatnam

SAT/SUNDAY

the days. (from manhattan)  
g told him. "y r not restless  
g am. y r peace that  
passes all w/standing.  
No. g am restless. y r silence  
— all tranquility. g am angry  
now. OK. y r (angry) restless  
OK. How do y know y r  
restless - I know. what  
I know my (m) is restless.  
then how do y (know) y r  
restless. It is known to ex18r  
by you, It is evident to some  
one who is self evident.  
To whom? You h to see.  
If fan is moving, do y  
also move with the fan,  
or restless when you look  
at it. How come  
you say g am  
restless,  
then who one for. All you



JUNE

4

"The yogi who, leaving outward objects  
And restraining mind and breath,  
Holds you deep within the Heart  
Sees, bright Aruna Lord, in you  
The light and rises to great heights."

—Arunachala Pancharatnam

MONDAY

know, y know. All  
that u don't know, you  
know u don't know.  
All that ignorance one  
known to exist & is evident to  
you. All are memories. Known  
to you. In the screen of memory  
you recollect all that u  
have expd. & stored in memory.  
So it u a known fact - known  
to exist, to you

But we say 'I am ignorant.  
knowledgeable etc. So  
that is also roles. wrt  
what I know, I am knowled.  
feasible. & not know, I am  
not: I am agitated w. the  
a condition of the mind  
and happy w. the another  
condition of mind  
I am mental etc. w. the  
body etc. - I am soul



(\*) The Sense of I has to be shifted from body (CH) to Self, Aw.

JUNE

5

"He who, with Heart to you surrendered,  
Beholds for ever you alone,  
Sees all things as forms of you,  
And loves and serves them as none other  
Than the Self, O Aruna Hill,  
Triumphs because he is immersed  
In you whose being is pure bliss."

TUESDAY

wh is free from all of them. *Arunachala Pancharatnam*

for in I been of which I know all these. So every else includes my play body to, (all forms of thinking) & prame. - all known to exist. So only like y e I wh has no biography! history. for is simple Consci being - not any other man consciousness. Awareness is being. & it is effortless total of we reduce I to

simple consciousness, wh can be any other man Consci, every else shines in Aw. (BMS/world). So all go away Aw is, when y see my hand Aw is, (y r) thought

JUNE

6

"When, forgetting the Self, one thinks  
That the body is oneself and goes  
through innumerable births  
And in the end remembers and becomes  
The Self, know this is only like  
Awaking from a dream wherein  
One has wandered over all the world."

— Ekanma Panchakam

WEDNESDAY

whose object is hand, is.

Aw is. Eyes see. In terms  
of light, it picks up the hand  
& becomes the object to yr  
mt. Aw lights up the whole  
thing. But Aw that u'y &  
hand that y see, what  
is the distance? No distance  
where do y draw the  
line. Where does Aw stop  
& world begin. Or doesn't

stop any where

Stars are. y see

Stars. when y see, it is  
in the light of Aw that  
stars come to light. (M)

is. So are stars are,  
but A & the stars what  
is the distance, but body

JUNE

7

"One ever is the Self. To ask oneself

"Who and whereabouts am I?"

Is like the drunken man's enquiring

"Who am I?" and "Where am I?"

—kanma Panchakam

THURSDAY

I start — yes, there  
 is too light. Yes may be.  
 been born one 2 objects in  
 A.W. They are 2 points in  
 A.W. But no distance bet  
 hand & space, but there is  
 distance between 2 points  
 in space. Let me take the  
 hand and where. No distance.  
 Why be in space itself  
 is all pervasive & ∴ no  
 distance bet space & any  
 in space. If A.W. & any  
 in A.W. So no distance.  
 No dividing line, for A.W.  
 is the concept of space.  
 Space is a concept (of mind),  
 ∴ it is in A.W.  
 in space every  
 So where are you? y r



"The body is within the Sell And yet  
One thinks one is inside the inert body.  
Like some spectator who supposes  
That the screen on which the film is thrown  
Is within the picture."

JUNE

8

—Ekanma Panchakam

FRIDAY

~~Time is not~~ located in any point.  
or has no spatial ltn.  
bec no location in space.  
much less no time with  
ltn. ~~Time is not~~

Time is a joke. Time  
seems to be the very basis of  
our all sadness / tragedy.  
Can y be sad without  
remembering past or think  
of future. Second li born, &  
it is t ch u gone. Br (u)lone /  
Svq = all simultaneous.  
T/P are one of the tricks, &  
every is woven with the  
strand of this T/P. Time  
still flow as now, now  
in AW. When time stops  
for a split second, AW is.  
Any cinema has a

JUNE

12th June 19  
10/10

Present  
"Does an ornament of gold exist  
Apart from the gold? Can the body exist  
Apart from the Self?  
The ignorant one thinks "I am the body"  
The enlightened knows "I am the Self".  
Present (be past & future one)  
Present)

—Ekanma Panchakam

SAT/SUNDAY

beginning & end in  
time. I don't have an  
अतीत & अतरे bec I r not  
in time. Time is in I.  
I r free from time. I, Am  
in wh time is objectified.  
∴ I r अविनाशित। वेद +  
अमृत ∴ अमृत not in time.  
One (K) now it brings Ananda  
how it is connected to yr  
day to day we will see  
Tomorrow.

3(b) contd T. NO 4.

When the sense of  
I is shifted to Atma, by  
seeing I am not the body.  
The fact is to be seen.  
These repetition I am  
not the body  
won't help  
like Parrots



told "hunter is around"



What is the length of time involved in your  
concept of present. Yuga? No centuries gone  
"The Self alone, the Sole Reality, Century? you gone  
Exists for ever decade? Time disappears in moments  
If of yore the First of Teachers. Revealed It through unbroken Silence  
Say who can reveal it in spoken words?"

—Ekanma Panchakam

Be careful, repeating MONDAY  
it is the net, caught  
The equation is to be understood  
while I am with body body  
I am. Body has no independent  
being while there is Atme.  
One stepping of the vision  
is recognition that A = with  
B while B is A. A is A. Not  
B. This body is subject to  
my objectification. When  
I want to recognize A as A,  
I shall see the fact body  
is to be seen as an object  
with its mind. That I  
I see them I know them. That  
I see for whom every is  
evident, is self-evident.  
What is its story? What  
meets that I  
what is that I. What is  
evident for you is always



JUNE

12

TUESDAY

Try and make some *appalams*,  
 Eat them and your longing satisfy.  
 Don't roam the world disconsolate  
 Heed the word, unique, unspoken  
 Taught by the teacher true who teaches  
 The truth of Being-Awareness-Bliss.

Appalam Song

as a piece of (K).

- a recognition of it is -  
 In all one thing is common  
 (K), (K), (K), what is uncommon  
 is the object of the (K). Each  
 displaces the other. The quali-  
 fication of (K) is uncommon.

Then (K), which is you, I  
 of the quality is permanent,  
 you can shake off it. But  
 you do shake the object of (K)  
 totally, quickly, - off Sharma

also you handle same way.  
 (K) is unaffected. Or is you  
 Chaitanyam. Corsei is in  
 used generally used (as)  
 a relative verb like  
 Social A.W. The

qualifi with  
 to give up  
 Chaitanyam is better word.

Take the black-gram, Ego-self,  
 Growing in the five-fold body-field  
 And grind it in the quern,  
 The wisdom-quest of 'Who am I?'  
 Reducing it to finest flour.

JUNE

13

Appalam Song

WEDNESDAY

No ego. We shall  
 take AW. Pure chaitanyam  
 is the mean of the word I.  
 Stem + affix 'er' you add to  
 stem. Seer/hearer. Cook-  
 cooker. (NO). one simple rule  
 is - reveal a person who  
 does a function. 'er' is I  
 what kind of I, unqualified  
 until you do some. I itself  
 free from any function ready  
 to assume any role. The change  
 is a seeming change. The  
 stem is YHT. 'er' is role.  
~~YHT~~ ~~3HT~~ one who slides in the  
 body. He is simple AW. You.  
 So any judge - based on  
 memory is incidental. All  
 problems of life are based  
 upon judgements about the  
 self. I am frustrated -  
 I have to think a lot based  
 on memory. As I play me

JUNE

14

THURSDAY

Mix it with *pirandai*-juice,  
Which is holy company,  
Add mind-control, the cummin-seed,  
The pepper of self-restraint,  
The salt of non-attachment,  
And asafoetida, the aroma  
Of virtuous inclination.

Appalam Seng

role I am independent  
of the same. In the same way  
this. He is conscious of this  
fact. He is simple Aw.  
been when 'er' is gone.  
A waver y r when man  
is an object of Aw. 'er'  
gone simple Aw. Aw is not  
inside. I is Aw. Even in  
sleep I is. So I say I sleep  
well. That proves y r  
there. I in 20 yrs as I in 70  
AW doesn't ~~two~~ age. been  
not subject to time. Nor it  
has form / parts to change  
Aw has no limitations.  
or is - whole  
in which  
every is  
acrossed 1 (1947) of  
knower - eh



In the heart-mortar place the dough.  
And with mind-pestle inward turned,  
Pound it hard with strokes of 'I', 'I',  
Then flatten it with the rolling-pin  
Of stillness on the level slab (of Being),  
Work away, untiring, steady, cheerful.

JUNE

15

FRIDAY

-Appalam Song,

So y h no dīwī / १५१ /  
~~एतद्बेच म र नर~~ in  
 any lo caton. There is no  
 dividing line. The line  
 at body level is wrong  
 bch body also part of world.  
 One is the real meaning of  
 I. It is in all @ / mts  
 but itself not performs any  
 @ nor thinks. Even T/S is  
 devoured by I. (sleep)  
 There is no comparison for  
 certain things like Akasa.  
 US AW. How many AWs?  
 There is only one. AW. Bec every  
 exists in AW only. Also  
 minds exist in one AW.  
 One is no basic fact.  
 (१०) नायं शान्तेः  
 क ध्यायते शान्ते मिम?

JUNE

16/17

Put the *appalam* in the ghee of Brahman  
 Held in the pan of infinite silence  
 And fry it over the fire of knowledge.  
 Now as I transmuted into That,  
 Eat and taste the Self as Self,  
 Abiding as the Self alone.

—Appalam Song

SAT/SUNDAY

~~12/12/11~~ also I am not.  
 like driving the driver,  
 or womenfolk - behind  
 the cook - or is it another  
 kind of @. @ is neither  
 driver nor ~~12/12/11~~ | Remaining  
 as presence. The person behind  
 @ + Mts. of fact being there,  
 Nobody can really say  
 I am unknown to happiness.  
 Recall of entire past  
 life. one day of (12<sup>th</sup> of 80s)  
 when y r totally free of  
 + happy. As a child - child's  
 desire of balloons / chocolate,  
 - No freedom to play - not for  
 pleasures. But essential  
 ones. As <sup>young</sup> ~~g~~ ~~never was~~ full. Never  
 came first in any.

Lo, very easy is Self-Knowledge,  
 Lo, very easy indeed.  
 Even for the most infirm  
 So real is the Self  
 That compared with it the *amlak*  
 In one's hand appears a mere illusion.

JUNE

18

— Annavaiddhai Keertanam

MONDAY

As teenager, hundreds of desires / imaginations - As young man - no job - no right for etc. As married - only problems. No day - ∴ full of wants. At body 100s of desires. At mind 100s always there. I'm not fixed up any of these things, I'm making up all for goals. How can I therefore free for want. So no reason to be happy (logically) for anyone at any moment. In a moment of happiness there is no wanting.

But is it true. There were / are always occasions when I were / am happy even from childhood. Though far & between



JUNE

19

TUESDAY

True, strong, fresh for ever stands  
 The Self. From this in truth spring forth  
 The phantom body and phantom world.  
 When this delusion is destroyed  
 And not a speck remains,  
 The Sun of Self shines bright and real  
 In the vast heart-expanse.  
 Darkness dies; afflictions end;  
 And bliss wells up.

—Annaviddhai Keertanam

There were purple moments  
 rosy moments when I were  
 totally happy. One's self  
 reveal a fact. In spite of  
 lbs, if I were happy  
 bec. of a joke, some beautiful  
 you saw, that time when  
 all clouds went away -  
 read a line / phrase -  
 amusing situation - blossom  
 flower - sun rise beautiful -  
 some music or any. The  
 moments seasons are  
 many. As you said it.  
 of taxman's cartoons.  
 everywhere I fulfill a  
 desire. I need not be  
 happy. Or every time

The thought 'I-am-the-body' is the thread  
 On which are strung together various thoughts.  
 Questing within enquiring 'Who am I?  
 And whence this thought?' all other thoughts  
 Vanish. And as I, as I within the Heart-cave  
 The Self shines of its own accord.  
 Such Self-awareness is the only Heaven,  
 This stillness, this abode of bliss.

JUNE

20

WEDNESDAY

—Annaviddhai Keertanam

y r happy, y disintful -  
 fill a desire like the  
 situation mentioned like  
 ready a joke when waiting  
 for hair cut, more often  
 than not y <sup>small</sup> happiness has  
 arisen <sup>born of</sup> from no desires  
 fulfilled.

they constitute the bulk of  
 y happy life. Who doesn't  
 have these moments of  
 happiness. & When somebody  
 says I love you, then  
 I find <sup>myself</sup> a lovely self &  
 acceptable.  
 then I am happy. I am  
 accepting myself that fine  
 - in all those moments -  
 happiness is a moment  
 when y accept yrself

For loosening *Karma's* bonds and ending births,  
 This path is easier than all other paths.  
 Abide in stillness, without any stir  
 Of tongue, mind, body, And behold  
 The effulgence of the Self within;  
 The experience of Eternity; absence  
 Of all fear; the ocean vast of Bliss.

JUNE

22

FRIDAY

—Annaviddhai Keertanam

the one, which is costly  
 to become non-demanding.  
 Then y r whole. There is  
 no self-judgement  
 Self forgetfulness is there.  
 How long it will last until  
 y remember y self bec  
 that self has 100 different  
 things lacking like noodle  
 that I comes out, unacceptable  
 self it is. That self y c n  
 stand. like when y r  
 held up in phone. y c  
 see doodles, all over.  
 There is music nowadays  
 to relieve yr boredom,  
 y r bored with whom?  
 Nor A.I. AI is not there  
 in front. so y c with  
 y self. y c make any  
 that time.



JUNE

Action (*karma*) bears fruit (in action), for so the Creator ordains. But is it God? It cannot be for it is not sentient.

—Upadesa Saram

23/24

SAT/SUNDAY

Are we <sup>to</sup> work for  
 forgetfulness. When-  
 ever ~~y~~ forget ~~yourself~~  
~~y~~ ~~r~~ whole. The world is  
 every is. But still happiness  
 y r there as whole or is  
 132d. Don't come from village  
 No object called happiness  
 So no new exp seed for  
 know (A)'s 132d NOR available  
 for buying. So no buy &  
 keep in the pocket. Sniff  
 (sniff) it at times. NOR  
 an attribute of any  
 object like black man  
 happy some thing is not  
 new or is not a discerni-  
 ble adjective. Saying  
 is not an  
 indication  
 of happiness at all.

The results of action pass away, and yet leave seeds that cast the agent into an ocean of action. Action therefore does not bring Liberation.

—Upadesa Saram

JUNE

25

MONDAY

~~Is happiness~~ In Kerala about  
 people laugh at every  
 answer they give. I  
 may bluff, if I say  
 I am happy. Place is  
 happy? No to munnar in  
 Dec. Elsewhere also people  
 happy. There also people  
 unhappy. Is Beach happi-  
 ness? No. If so it should  
 be a magic carpet like.  
 Step in, 152d (Step out  
 152d) or is sand bed.  
 whenever he thinks of  
 any beach (even  
 sand paper), he is 152d  
 but separation took  
 place there when he went  
 for honey moon  
 Particular time is happiness.  
 For 50 clock been that is

JUNE

26

TUESDAY

But acts performed without any attachment, in the spirit of service to God, cleanse the mind and point the way to Liberation.

—Upadesa Saram

The time he leaves  
the office. No at other  
times also y were happy.  
No h. It is inside.  
He is 21st (outside that  
is 21st). Within means what?  
within 'inside' but outside <sup>bad</sup>.  
Wherever y r, inside/outside can  
be regarded as relative.  
Within means liver? Kidney  
lung pleurisy. <sup>Serosis</sup> stones  
Heart-attack.  
Mind Swamth—

Ob (m) is happiness, when y r  
unhappy, have y got (m) or not.  
more mind. y h to work for  
it. y h more (m) than  
necessary. When un happy etc  
No mind — I am happy. No.  
When you listen to music,  
you are happy. Then  
what is absent. Atme is  
very much there. Then what



This is certain: worship, incantations and meditation are performed respectively with the body, the voice and the mind and are in this ascending order of value.

—Upadesa Saram

JUNE

27

WEDNESDAY

goes away for self  
 judge — which includes  
 world judgement also, is not  
 there. The seeker, demanding  
 person, which is superimposed  
 upon I, is forgotten for the  
 time being. If you know  
 that happiness to be limitless  
 is I. A.W. No seeker-  
 sought for then. The dividing  
 line <sup>at</sup> disappears — you are  
 whole or not: I or is fullness  
 I, experientially seen, one  
 who knows his fact, he has  
 no ignorance of self.

अविच्छिन्नता + बेच  
 one who is happy not because of  
 any reason but because he is  
 but he happy. अविच्छिन्नता =  
 अविच्छिन्नता, है अविच्छिन्नता ।  
 यदा + मनासि उपासते तदा मनासि

JUNE

28

One can regard this eightfold universe as a manifestation of God, and whatever worship is performed in it is excellent as the worship of God.

° — Upadesa Saram

THURSDAY

On they arise in  
 their mind they r  
 not here in me. See mine tomorrow  
 next talk 20th when 20th = gives up  
 20th = 20th 20th 1st 20th +  
 He is men a man of wisdom. He has  
 clear vision of himself the  
 world. Is it possible to give up  
 also desires to be such person.  
 So one sees himself as 20th,  
 (20th): obtaining in moments  
 of joy - 20th by 20th occasionally  
 that whole person I am - 20th  
 If one knows, there won't be  
 any desire in him. Not when  
 one gives up - he is (20th 20th)  
 been unless 20th 20th 20th  
 20th 20th give up. desires, one is  
 Catch 22. 20th 20th 20th 20th  
 20th 20th But 20th 20th 20th, he can  
 get married. Here  
 people miss  
 the bus.  
 Lord Krishna is clear. 20th 20th

The repetition aloud of His name is better than praise.  
Better still is its faint murmur. But the best is repetition within  
the mind—and that is meditation, above referred to.

—Upadesa Saram

JUNE

29

FRIDAY

ST: നീ യുഗ്മിനാ നന്ദി +  
നീ ഭവതി One who is  
 happy for no reason—like a  
 crystal of sugar is sweet for  
 no reason. (—don't is sweetness;  
 or salt or sun-hot). Bec he has  
 (K) of self, AW, free from lras  
 I is not hurt bec ~~to~~ in the  
 AW only the exp of hurt  
 is remembered—like light  
 not affected by what goes on.  
 He is not guilty—That AW  
 is endless. That person by  
 that (K) (= ജ്ഞാന) is one who  
 can be above desires—  
 desires to do—desires to do for  
 to become happy. out of joy—  
 you desire to do some. like  
 fondles children bec of joy  
 or bath room surfing. You  
 begin sing bec of joy.  
 when you hang up all your  
 fronts, a song is out from you  
 of some one come to know



JUNE/JULY

Better than such broken thought (meditation) is its steady and continuous flow like the flow of oil or of a perennial stream.

30/1

— Upadesa Saram

SAT/SUNDAY

You stop it. bec it is not that you wd like others to hear. (you picked up by constantly listen from loudspeaker).  
 (a) to be full — actual out d fullness — one is blind — bec not fulfilled — & r Unhappy. Desire to do is different. Every one has 3 powers i.e. शक्ति — शक्ति क्रिया शब्द

Memory also of शक्ति 1) Power to desire will. is 3rd. Emotions come of this. It is a vibhuti. None can perform without a desire. 9

(a) without a desire. 9 Came bec of desire to talk to you. But I am not bound by it bec I will be v/happy

if I did not come to know / explore / discover  
 i.e. expression of शक्ति

The lofty attitude 'He am I' is preferable to the attitude  
'He is not me'.

JULY

—Upadesa Saram

2

MONDAY

everyone has. By know if I think I will get phd, recognition etc then I will be happy, that is different. y. r. abusing men, doing also non-binding. But here only binding referred. that to do / create. Possibilities of skill & talent given. y can make use of it. These are glories. There is not possible, that I will be complete after know been no end to know. Endless affair. ||| } powers / skills also that. y can be complete after do endless @. because not possible. There are these whatever little bit more y do, y can never reach infinite. A person who has seen himself as free, full, has freedom to be

JULY

Remaining in the Real Being, transcending all thought, through intense devotion, is the very essence of Supreme *Bhakti*.

3

—Upadesa Saram

TUESDAY

for enough to have  
 ६८ ३२८०/२००

April 21st 1941 Herman freedom  
 is to do as well as not to  
 do. Unlike animals - choice-  
 to do / not to do etc (Freedom  
 does not is animal) like ocean  
 is indep of river waters (3/4/21)  
 wife man is like that. His  
 security in himself. He does  
 not depend upon anything  
 else. He is secured - whether  
 it is there or not. Some, calm  
 fullness of ocean, sometimes  
 laughing fullness of ocean.  
 Fullness in (a) or non-(a).  
 (Q Mei is so) such a person is  
 wife person -





'Absorption into the source' or core of Existence (or the Heart) is what the paths of Karma, Bhakti, Yoga and Jnana teach.

—Upadesa Saram

JULY

4

WEDNESDAY

Q Mei is no, a question arises here, The meaning of the word I = simple Aw. one is one is, I is, The world is. Suppose, the world is not. (sleep or moment of joy), time is not, I is. ∴ Mei is a peculiar situation.  $B = A$ ,  $A \neq B$ . Take a cloth & the role! Cotton & cloth. Remove threads & unwind the threads - a fluffy pile of cotton only now. Where is cloth within? or outside? Go for a walk. Chain. I know Mei only as gold, not chain, you call it chain. I thought you confused. I ask you what is chain? That is hanging in your neck. But it is gold.

Q NOS Are we equally high? No, Mei is synonymous. Here not.

JULY

As birds are caught with nets, so by holding the breath, the mind is restrained and absorbed. This (breath-regulation) is a device for effecting absorption.

5

Padesa Saram

THURSDAY

So we r not equally  
right. It is unequally right.  
One is more right than the  
other. Gold. Bees, before  
chain, later also & now also  
gold. of say chain. Where  
is it. In/out/off/upon. 1  
beyond? chain is given  
foran. It can be silver also  
by alone is. for the word  
chain, there is chain. chain  
is gold is. chain is not. gold  
is. ∴ gold is reality. chain  
is not reality. It is not  
not real or gold. Not  
wreap as man's horns.  
It has certain existence  
so we call it as THAY  
very useful. Every useful  
is THAY.  
THAY is not  
useful. What is car? 2864

For mind and life-breath (*prana*), expressed in thought and action, diverge and branch out, but they spring from a single root.

JULY

6

FRIDAY 1

—Upadesa Saram

analysis. It is none of the  
 separate parts. Nor  
 all put together. हृत् अन्तरा  
हृत् = air, independent of  
 all these is not car. Put  
 together is not car. Sit on it, I quite  
 get up. आत्मा is not  
 illusion, or delusion. So, then,  
 but not indep of इह. World  
 is, अ is. thought is, I is.  
DNA is, ग is. ग is invariable.  
 All of them depend on I.  
 So हृत् आत्मा 'ग' is हृत्  
 All your problems are हृत्  
आत्मा? आत्मा? Some are  
 serious आत्मा? There are  
 some differences in आत्मा?  
 No. अ हृत् is वृक्ष, then  
ग, आत्मा is the essence of the  
 creation. अ is fact.  
 Not pep up हृत्. ग is हृत्  
अ हृत् is no, there seems to be



JULY

Absorption has two forms, *laya* and *nāsa*. That which is merely absorbed in *laya* revives; if it is dead, it does not revive.

7/8

difference in —Upadesa Saram

SAT/SUNDAY

There is one ~~THAT~~ which I forget with my mind. Another what I recognise <sup>with</sup> my mind. You imagine some & take it very real - it is (illusion.) ~~THAT~~ like one who is free says he is imprisoned. One fellow took himself to be cat, full of dogs. So he won't get out. Psychiatrist - bot a mirror. Cat he had. He bot a cat. Asked him to stand before a mirror. Also showed cat ~~in~~ to him. Showed all differences. He is convinced. He has done an easy job. Next day phone call. Nor worked. ~~He is not~~ com out. I talk to him. Why gain

When the mind gets absorbed by breath-restraint, then it will 'die' (i.e. its form will perish) if fixed to a single point.

—Upadesa Saram

JULY

y is taken yrself as 9  
cat No

How do I know

MONDAY

The dogs know I am with a  
cat. y is never with him. The  
walls are real for him.  
Now his walls are ~~different~~  
mis-taken wall is, I is.  
∴ I is ~~different~~ now this  
fellow is inside the wall.  
He thinks he is free to do  
see the wall. He goes.  
Dashes against. That wall  
is also ~~different~~ but when  
analysed only particles.  
One is different from the  
other. Wall is even I see  
wall is - ∴ I see. Now  
the problem is who created  
the mind which projects  
all these things. Who  
created this body which  
becomes the power for my

JULY

The great yogi whose mind is extinguished and who rests in Brahman, has no karma, as he has attained his true nature (Brahman).

Upadesa Saram

10

TUESDAY

Committing the mistake  
 seems to be a  
 creation not by me - like  
 the wall. I have created  
 any. It is silly to think  
 I created the or that,  
 everything was there.  
 I have only put together,  
 that too wrongly most  
 often than not. I don't  
 introduce any ounce of  
 (ounce) matter in the world  
 I can destroy an ounce  
 of matter in the world  
 no matter how great I  
 am. The physical body/  
 the powers by which  
 I put them together/  
 not created by me  
 I am endowed  
 with all  
 these powers & I control them



When the mind withdraws from external objects of sense and beholds (i.e. engages in mystic introspection) of its own effulgent form, that is true wisdom.

JULY

—Upadesa Saram

11

WEDNESDAY

So I am not the creator  
 of any science  
 is to understand what (one the  
 possibilities, I is & what r  
 the possibilities. Technology  
 comes later. put together  
 is technology. what is possible  
 alone y c assemble y c  
 n assemble that can is not possible.  
 g come in a scheme during  
 which are already there  
 parents too. Who is the first  
 monkey? Not difficult to  
 infer. Some ~~not~~ Even  
 monkeys have their parents  
 there is one who must have  
 put all these into ~~being~~  
 being. there is some kind of  
 C & E relationship is there.  
 there is a certain pattern.  
 there is certain predictability

JULY

12

When the mind unceasingly investigates its own nature, it transpires that there is no such thing as mind. This is the direct path for all.

—Upadesa Saram

THURSDAY

That is why  
 Science is possible  
 Generalisation is possible  
 'Probably' bec y don't  
 have the last word. Yet  
 there is a definiteness.  
 32' per sec per sec in space  
 it is different. peanuts  
 float. y h to go after.  
 But still there is a predicta-  
 bility. That is why y c  
 send a space ship t  
 bring it back. y c boil  
 water at 100°. fire will always  
 burn. Predictable. So  
 there is a lot of intelligence  
 in this creation. So it  
 is AAU but methodical  
AAU. Joke. But wise  
 person's joke  
 One's  
 Analyse yr own body - so  
 much intelligence. No



The mind is merely thoughts. Of all thoughts, the thought  
'I' is the root. Therefore, the mind is only the thought 'I'.

—Upadesa Saram

JULY

13

FRIDAY

Why not top - becs of  
crowding of face. Jellie a chimney.  
A cup of coffee. How nice  
I find it is coffee. Alvishekam  
grinder type of teeth with pouch.  
NO. My own anatomy.  
Swings on its axis - go round the  
orbit. All <sup>medical</sup> subjects are put together  
in my anatomy. Physiology  
biology - ENT - eyes - heart -  
interview case. (Jeffer Jeffer  
walked all over - got a slight)  
pathology - psychology - All  
put together in one pack. There  
is no difference between  
one another. Marvel is  
the creation. I can imitate  
becs of the power I am  
endowed with.  
So I am not the  
author of anyone. ~~Being~~  
Even physical body I  
am not the owner of



JULY

'Whence does this "I" arise?' Seek for it within; it then vanishes. This is the pursuit of Wisdom.

—Upadesa Saram

14/15

SAT/SUNDAY

It, (y) day  
 of v the owner.  
 of v the owner, y must  
 be the author, there  
 are many owners, I  
 have only the right to manage  
 - Not disuse / abuse / use only.  
 One creation which has no  
 much mean + so much (K)  
 even though I (H) who is the  
 co-creator? Any <sup>deliberate</sup> creation  
 presupposes (K) if it is meant  
 to serve a given purpose,  
 there must be an intelligent  
 person who must be tested &  
 tested. I (H) should  
 test with a conscious being.  
 (I) (K) of oneself + (K) of  
 everything is tested. I called  
 it: I (H) is not  
 logically proved  
 but there is  
 a logical backing up.

Where the 'I' vanishes there appears an 'I-I' by itself. This is the Infinite (*Purnam*).

JULY

16

who is He? or she  
we say He she

—Upadesa Saram

MONDAY

So Mr. ~~Har~~ is not my  
projection. I am not the cause  
where is that lord. Pot makes it  
there I know but not see.  
In this creation also, there  
must be an I like me.  
(When alone consci exist)  
which ~~feels~~ it where is He?  
Heaven? ~~that~~? who creates  
earth? God. where is he? In  
Heaven. Where was he before  
the creation of Heaven? He discovers  
I found. Where. There are 2  
places besides ours. Heaven &  
Hell. So he was in hell. God in  
hell created the heaven <sup>who</sup>  
He created the hell. for <sup>created</sup>  
himself? like uncle. Why  
sd he go to Heaven? He  
found it too hot. Then he  
left it for Hindies.  
there was he before hell creation  
I in a hell of a question.

JULY

This is always the true import of the term 'I'. For we do not cease to exist even in the deepest sleep, where there is no waking 'I'.

17

—Upadesa Saram

TUESDAY

No Neologies Can

answer, constructed  
by a human who say God  
in Heaven created the world  
It begs an answer. There is an  
obvious omission, a 1st creator  
the very fact <sup>intelligently</sup> ~~you~~ <sup>you must have</sup>  
a creator. It is intelligent  
on yr part to recognize  
another factor in creation,  
the material. (The substance  
the clay or whatever out of  
wh. he made the pot.)  
No in the assembly hall  
No will come out. So MC.  
also y refuse. What is  
that material (where was it)  
of which he created it out of what  
out of y... A. A was  
himself. The argument of  
design etc Russell  
dismisses bec  
it won't answer  
the question completely is



The body, senses, mind, life-breath (*prana*), and ignorance (*avidya* or *sushupti*) are all insentient and not the Real. I am the Real (*Sat*). These (sheaths) I am not.

JULY

— Upadesa Saram

18

WEDNESDAY

God is a guy sitting in heaven  
 model is here for my  
 unfoldment. Spider. mfc / belts  
 dream. Y & m & EC. Meri is  
 the basis of all yr culture /  
 religion / habits & everything  
 Or is an x. association. That MC is  
 level. Now a new fact is  
 accomplished. Then what distance  
 is there between mountain in  
 dream & you. No. Y & mountain  
 wherever MC is, (God is) EC is <sup>lord</sup> <sup>is ego</sup> <sup>tricks</sup>  
 unlike goldsmith who is away  
 from MC. He didn't make out of  
 himself. Here not so, that is why  
<sup>Bruta</sup> <sup>4th</sup> <sup>AT+</sup> <sup>present as MC</sup> MC is never away from  
creation. Lord is never away. Lord  
 is <sup>4th</sup> <sup>AT+</sup> etc Time / space / objects  
 He is consci behind everything.  
 also. It is that Lord. Lord is  
 not another guy - He is creation.  
 Lord become total when I look  
 at from an inner BMS. When  
 I look from outer <sup>stand</sup> point  
 Lord is consci. Who one of?  
 I am Lord. What is - consci

JULY

As there is no second being to know that which is, 'that which is' is conscious. We are that.

19 unconditioned — Upadesa Saram

THURSDAY

Jiva - who are you?  
 I am Gupta. What are you? I am  
 conscious. my ~~3m~~ ~~3m~~ ~~3m~~ etc one  
 with my real ultimate  
 when I play the role of Jiva  
 on the stage of world, with  
 the costume of BMS, I am  
 B. Muresh Muresh I am Lord.  
 So Hindu can worship him  
 in the form of an idol.

ह्रीं नमो भगवते वासुदेवाय + They depend  
 upon me. I don't depend  
 upon them. ~~ह्रीं नमो भगवते वासुदेवाय~~ + ~~ह्रीं नमो भगवते वासुदेवाय~~  
 This is the relationship between  
 Jiva & Shiva

Next talk. There can be  
 a lord outside space. Location  
 is in space only. He can't sit  
 in space & create space. Lord  
 can be inside space before  
 creation so  
 (He is space).  
 Space is lord. He can be

Creatures and Creator are One in Being. Their differences are the degrees of their knowledge and other attributes.

JULY

—Upadesa Saram

20

FRIDAY

Invoked in any given form  
 be all forms He - one given form  
 is representative of whole.  
 finger is you. দুই + half male/  
 half female creation + hand is  
 like দুই 1 finger <sup>me</sup> is a form  
এই (এই) By me I understand  
 something. That is এই like smoke  
 or এই is এই for এই in night.  
 All forms are his forms,  
 men if out of wax, you make  
 so many forms, horse eh, put  
 them together & press, you will  
 have linga - Form which is  
 whole. Cut-out of a circle  
 is any section. So formless form  
 is linga. I can invoke in linga  
 little finger he touch.  
 sd I attend or how much. very  
 little finger even little finger.  
 He draws hand - more,  
 He shakes. what you want?  
 If I do, no little finger I me



JULY

When the creature sees and knows himself without attributes, that is knowledge of the Creator, for the Creator appears as no other than the Self.

21/22

—Upadesa Saram

SAT/SUNDAY

Total Me. he invokes.

So we r not idol worshippers. We worship what idol stand for. Photo of Gr Jaker - stand for a form. Like cross. Every telephone pole. sd he worshipped. Or certain (for Islam?). or

We can involve Me and an aspect. Suppose same little finger. I show to doctor. Bec Me is a process. He sees me, but not the whole - but only little finger. without me, there is no little finger. Gr is devata. Me is here in that finger. I can be worshiped as sun etc. I can wake Vishnu is Salagram & offer



20/07/14 /  
fored in "May  
in it. National flag is

To know the Self is to be the Self—as there are no two separate selves. This state is *tammaya nishṭā* (abiding as That).

JULY

23

MONDAY

—Upadesa Sarana  
 nation. Everyone is  
 idolator. Nobel prize -  
 award. How? Y sd take  
 a hammer & break no head  
 & pat brain. Not back  
 ek bec brain is the cause  
 do we do. No. You love  
 yosef. Not flesh & bone.  
 Those dear fr. Y r idolator  
 of yosef Body you worship  
 you. Wherever possible Y  
 see yosef.

Atta | My left &  
 right hand don't fight. 114  
 we are one. Body is temple  
 You decorate with chandan  
 Colours. bec consci being  
 duty resides in it.

So only God. Not one  
 god. Any ray of glory is  
 from Graham Creture /  
 C n be separated from  
 Graham religion

JULY

That is real knowledge which transcends both knowledge and ignorance. There is no object to be known There.

—Upadesa Saram

24

TUESDAY

Person is Scripture

Scripture is vision

Everybody is to get their vision  
 Scripture gives a design for  
 plan of life. Everyone is born  
 ignorant. As everyone has to  
 know every, include this (K).  
 So the human destiny is needed  
 to accomplish this in as much  
 as no really satisfied a  
 person like even a river once  
 it has started its journey  
 it has got to reach its destination  
 the ocean, the source from  
 where it was born originally  
 & it doesn't rest content.  
 Even though you may build  
 a dam to stop the river  
 flow, but the river is not  
 so - to stop, saying ok  
 Dam at H 1121  
 What can I  
 do. A flight. Let us give



When one's true nature is known, then there is Being  
without beginning and end. It is unbroken Awareness-Bliss.

JULY

—Upadesa Saram

25

WEDNESDAY

up all our efforts & keep  
 quiet. No they go on  
 banging the walls of the dam  
 as the river knows, after all  
 it is made by the P.W.D  
 Contractors - it will give one  
 day - soon or later it -  
 they will dash against the  
 walls all the time. They  
 not go to take it low. So the  
 river must necessarily find  
 their level with the ocean.  
 & once they sight the ocean,  
 it is a sight to see, my  
 God, when you go to Calcutta  
 you see, where the Ganga  
 reaches the ocean or the ocean  
 comes & receives Ganga. We  
 don't know, it seems the  
 very sight of the ocean is  
 enough for the river. It  
 gives up all its efforts  
 now, it is all over. Oh  
 then it's over. I have made it.

JULY

Remaining in this state of Supreme Bliss, past all thoughts of bondage and release, is abiding in the service of the Supreme.

—Upadesa Saram

26

III }

The human  
heart beats

THURSDAY

What it is, it is conscious  
of itself as a person. In  
that person I see a lack  
I see a want. I can  
accept that. I can accept  
a self-dependence upon  
any for my security,  
for my joy or fullness.  
Necessarily I am so to  
live for one thing or the other  
all the time, till I die.  
I die ~~in~~ as a want person.  
Why then the love to be  
full & complete (I feel) is  
the beginning of the very  
journey really. In fact  
that was the very cause  
of the journey. <sup>As</sup> A human  
being, once you  
born, this is  
the unborn feeling that

The Realization of That which subsists when all trace of  
'I' is gone, is good *tapas*. So sings Ramana the Self of all!

JULY

27

FRIDAY

—Upadesa Saram

My part problem of  
Self dissatisfaction.  
Self-non-acceptance. My I  
was educated by parents  
or Society. It is something  
inborn like hunger & thirst  
Self non-acceptance is the  
symptom of a problem of  
Self-dissolving - Self-  
ignorance. Everyone, I hear, has to  
earn it & understand, have the  
vision, they say *Tahamash*.  
∴ They must find a way  
for gain that vision. ∴ find  
back of it in the form of

Yoga. Arjuna did ask a  
question "Is it not therefore  
dread a life of total commitment -  
be (K) instead of war."  
G2144A + a life of Sanyasi.  
total answers  
of 1111111 + 2 life styles for both  
of which (K) pursuit is common  
which leads to deliver the

committed left style  
for both



JULY

28/29

SAT/SUNDAY

If there were not being could there be any idea of being?  
 Since that which is free from mental concepts and is within  
 oneself, who is there to contemplate it? It is called the Heart.  
 Know that to remain within oneself as being is to contemplate  
 it.

The fullness that one is  
 —Invocation to Reality in Forty Verses

The life style should be such  
 that it helps you discover  
 it. Suppose there is a sculptor  
 He picks up a stone. The  
 stone is a crude one. No  
 definite shape there. He picks  
 up one. A monolithic stone.  
 He makes out of it a Krishna  
 He doesn't really create a  
 Krishna out of it, rather  
 I would say, he unfolds a  
 Krishna. Which is already  
 there in the stone which,  
 he sees with his sculptor's  
 eye. For the sculptor's eye,  
 the Krishna statue which  
 he is to make out of this  
 stone, is some thing  
 which is visible  
 very clearly.  
 That is why he chooses

Those who have great fear of death seek refuge at the feet of the Supreme Lord who is without birth and death, in order to overcome their fear. They then die to themselves along with their adjuncts (sense of 'I' and 'mine'). Will those who are (have realised themselves to be) deathless entertain again the thought of death?

JULY

30

—Invocation to Reality in Forty Verses

MONDAY

Mei parhicular stone bec  
 it is 6' long stone, bec  
 he is make a  $5\frac{1}{2}$  Krishna.  
 Not a 2' long. Even before  
 he picks up the stone, he  
 knows what for he is pick  
 up & he saw the Krishna  
 even at that time. All the while  
 he is see. As he dresses  
 up the stone, he see. He  
 provide for every when  
 he crudely dresses the stone.  
 fluff has to come here. &  
 like that. Even in dress  
 the stone crudely. Y c see,  
 Krishna's form in a crude  
 way. After wards, all the  
 time what he does is only  
 removing the chips of stones  
 all the time, in order to  
 bring to light the Krishna

JULY

31

TUESDAY

Since we perceive the world we must agree unanimously that there is a power which is capable of becoming multiple. The picture of name and form, the cloth on which it is based (painted) and the light which illuminates it are all oneself.

Reality in Forty Verses

which is already  
 there. So too, he is not  
 creating any new. He is  
 only unfolding (unfolding).  
 It is very clear to him.  
 So what is seen by him,  
 visually in his perception  
 eye is in his mental eye  
 is but to the visual perception  
 of naked eye. Not only  
 to his perception, but to the  
 perception of everybody else.  
 That is perceiving. No addition  
 involved, only removals  
 involved. ~~Not~~ involved.  
 No process of becoming involved.  
 But a process of unfolding  
 involved. ~~that~~ therefore the  
 whole life becomes a  
 means for ~~an~~ accomplishing  
 this self  
 unfolding.  
 Or rather clearing up.



Every system of thought postulates the three fundamentals: individual, God and world. Only the one appears as the three. It is only as long as there is an ego-sense that one says that the three are really three. The best thing is to renounce the ego-sense and remain in one's true state.

AUGUST

1

—Reality in Forty Verses

WEDNESDAY

the clarity of vision,  
which exactly is the aim of  
any human of any nationality  
can be accomplished by  
sacrifice & renunciation but  
only (1) as aim - to the exclusion  
of every else -

Everyone has L & BL.  
blind & non-blind we do  
have men in our psyche.  
con up of one roof, but every  
some parents. A blind is one  
whose fulfil- is expect to be  
most secured (not) & ~~that~~  
happy (not) by accomplishing  
some, by continuing to  
possess some. | 2111 2111 |  
for getting some, or to keep  
go what I have - urban  
ceiling - I only want to keep  
what I have. | 2111 2111 |  
only you don't want to  
happen & in whose happening

AUGUST

2

'The world is real', 'No, it is a false appearance', 'The world is sentient', 'No, it is not', 'The world is happiness', 'No, it is not'. What is the use of such disputes? That state is agreeable to all in which, ignoring the world, one knows one's Self, abandoning both unity and duality and the ego-sense is gone.

THURSDAY

You respect — Reality in Forty Verses

I would be unhappy. I  
 I ~~sp4~~ / ~~Deam~~, 621, hair grey,  
 I want to ~~stall~~ or get rid of  
 avoid.  
 These 2 are in ~~middle~~  
~~outlet~~ / only r 412410  
 so away for 15201 Noone  
 with his 1st ① & power,  
~~rose~~ with his varieties of Lt  
 DL, myself we know  
 What I go to happen later,  
 I know only I have these  
 Lt DL, I wd like to execute  
 my plans to fulfil them,  
 I may accomplish them  
 or may not do this or so,  
 I can fulfil all of them,  
 it is but natural for  
 one to feel frustrated  
 or disappd.  
 I know I go not to  
 make, All these Lt DL

If one has a form the world and God will also have forms. If one has no form who is there to see their forms, and how? Can anything be seen without the eye? The real eye is the Self which is the eye of Infinity.

AUGUST

3

FRIDAY

Very definite I may have a  
hold on your mental  
condition. I am troubled & irritated  
by these L & O, unfulfilled  
mostly. So I am in the hands  
of these 2 Gundas. Don't  
come up their spells/words.  
How can I do this. I must  
achieve a mind, contemplative  
to get that vision I am whole  
for this, D/L should be given up.  
Pursuit of status & wealth  
this. L & O do not harm you,  
if they are non-binding. They  
should not make you sad. Then it  
becomes 3rd & 5th power in yr  
hand & not you in their hands.  
Dog - wagging of tail is beautiful  
Tail can't wag the dog. Most  
dog can afford to have tail.  
I have the privilege to have L & O  
& privilege to fulfill. But we  
have in relative measure -



AUGUST

4/5

The body is of the form of the five sheaths. Therefore these five are included in the term 'body'. Is there a world in the absence of the body? Has any one ever seen the world without one's body?

Reality in Forty Verses

SAT/SUNDAY

In capacity. So  
 a relative mastery is necessary  
 to stand I am. The whole  
 There are 2 definite parts of  
 कर्मयोग १) मत्स्य योग ३२ पत्र १२)  
 योग ३) मत्स्य योग ३२ पत्र १२)  
 performing (a) without expect  
 results. यत्नम + प्रयत्न १) a  
 dull, united also will expect a  
 result probably that which is not  
 there (i.e. १) २) Publish each book  
 which contain this 3rd - there is  
 यत्नम १) Eat - min. - 4 we  
 to stomach, it will be digested  
 of prayer, that will disappear  
 without cold weight.  
 No skill in (a) is yoga. Bec  
 he has complex. Hagi Mathan 3d  
 be yogi. Bec clean for the diet  
 A big pocket - very skilful.  
 Hands are so left that every  
 lost without any happen.  
 Sameness is not an action

AUGUST

6

The world is of the form of the five (kinds of) sense objects and nothing else. These five sense-objects are known by the five sense organs. As the one mind knows the world by means of the five sense organs, is there a world apart from the mind? Answer (me).

—Reality in Forty Verses

bec no action in name MONDAY (a)  
 nor if it works results,  
 being it, <sup>you</sup> too must be  
 different. — ~~boards~~ <sup>desire for</sup> (a) or  
 results then. That also not,  
 bees desires are different  
 which is the cause of action.  
 desire for action of eat & sleep  
 different. Your attitude alone  
 can be same. That we see as  
 not same. Perform (a) — ~~board~~ +  
 is more without expect result.  
 Here it is a st of fact, that I  
 don't have adhikara over result  
 ∴ NOR advice or will be here. Advice  
 विलय — ~~fact of~~ etc ~~हस्त~~ ~~त~~ ~~प्राप्ति~~  
 Genl + exception forms. How can  
 you practice a st of fact. like  
 for it not. Those st we have  
 to simply recognise bec of wh  
 there can be certain attitudes  
 & so here. No will be here  
 विलय = विलय ~~हस्त~~ — ~~अधिका~~  
 You predicate some. What is

AUGUST

Although the world and awareness of it rise and sink together the world is perceived through awareness. That in which the world and the awareness of it rise and set is the Plenitude (*purnam*) which shines without rising (or setting).

7

Predicated is *adhi kase* — Reality in Forty Verses

TUESDAY

Choice / freedom / authority you have, over  
 (a) s. Not animals. Not insects  
 is another st of fact. No choice  
 over unite! You can keep yr both  
 hands as you like. But if y  
 bring hands together at certain  
 velocity, noise will be produced  
 s sd not expect a unit which  
 is noise free. If you don't know  
 how to bring together without  
 noise, we h to learn, from exp  
 bees stiff + unit is taken care of  
 by (a). So y can complain to  
 anyone. To pessimistic extent,  
 it has gone in our culture.  
 That stiff, stiff! y own up yr (a).  
 I am responsible if certain  
 results come. (a) + (R) relation  
 w/ us me will of a given  
 person - will of a person  
 can only initiate an (a).  
 The result is governed by  
 laws whose laws? not ch



Under whatever name and form one worships That which has no name and form it is only a means of perceiving it. To know the truth of one's Self as the true Reality and merge and become one with It is the only true perception (Realization). Understand this.

AUGUST

8

—Reality in Forty Verses

authors.  
WEDNESDAY

ye in-laws we r not  
 of them, even if in-laws we r  
 not ~~as~~ ~~all~~ we can only v/guard  
 them. with L+DL we can't fit  
 tight. we h to do ① + results  
 one taken case. so y do exp with  
 + y take into acc all factors  
 wh sd be taken into acc. when  
 unit comes, the problem is with  
 ② in expect the unit or ① have the  
 desire, or ② expressing the desire  
 in terms of ①, it is also not  
 ③ in the result which accrues  
 to the ②, it is only in yr  
 reaction to the selection of  
 ②. How y take the unit.  
 One is so to be accord to  
 yr L+DL. 1) the unit can be  
 1) in keeping with y expected  
 2) more 3) less than  
 4) opposite ~~more~~ same profit  
 more profit, less profit or  
 loss, no profit.

AUGUST

The dyads and triads always depend upon the One. If one sees within one's mind what that One is they disappear. Only those who have seen this have seen the Truth. Know that they will never be perturbed.

9

—Reality in Forty Verses

Can you turn yr Nelson's

THURSDAY

eye to the unite

of u grinning at you. y can  
duck to ~~the~~ it. Normally  
y look the ceiling or ground

∴ but if 2d that + in 02110211

of tidicate with 1 3211111111111111

force + the desirable  
undesirable How can y have

it. Here comes yr stand

laws abt wh y h little (K)

accord to most laws, with

comes. with inadequate (K) to

power, y have, you do (C)

+ think will be appropriate to

(a). Here there is recognition

that these laws are level

of stand of the ring about

certain attitude. like money

— its usefulness when y

stand. that

money is everything attitude

will be different. men of

There is no knowledge apart from ignorance and no ignorance apart from knowledge. Who is it who has this knowledge and ignorance? That Knowledge which knows the Self which is the basis of both is the real Knowledge.

AUGUST

10

FRIDAY

—Reality in Forty Verses

money is for you & y r not for  
 money. Men different  
 attitude, HERE Here. This attitude  
 built up in our culture -  
 society - you go to house & flower  
 comes to Garden. You smell  
 it. Nice. Thank y. Even if u g  
 send object. Suppose, he says  
 that from food, you look at  
 differently. No more object  
 y recognize flower. & some  
 more also. What is it? The fact  
 that comes to mind. I receive  
 it differently - bend - take  
 to eyes. flower & y are same.  
 Attitude is different u y r different  
 wh bris abt ~~the~~ the  
 my ash or saddle or water  
 you don't see who distributes or  
 share is given. or how much is  
 given or quality questioned  
 All H: ~~the~~ the is not a  
 Command.  
 I on volge food before beginning  
 & after wend first food



AUGUST

11/12

What is neither knowledge nor ignorance is (real) knowledge. Knowledge of (objects) cannot be real knowledge. The Self which shines without there being anything else to know or be known is knowledge. Know that it is not nothingness.

Gifts in, or do—Reality in Forty Verses

SAT/SUNDAY

Iyā when things can  
 as etc. First Naivedyam to  
 Lord. I didn't create water,  
 boil saw. That rice will cook  
 in it & rice has some nutritional  
 value, brahmā take out  
 shall live, No I created &  
 offer to Lord, but he has given  
 entire life of (a) you extend  
 my attitude. Now I rinse & wash  
 on receiving. Write, you become  
 wiser from exp. & change the  
 course & do better. But DL  
 lose their teeth.  
 or I will do any (a)  
 & accepting, said an YHGT what  
 type of (a) I will choose  
 to (a) fulfill yr desire. Merit  
 also means must be  
 justified. So yr (a) must be  
 based on a universal value,  
 universal is subject to interpretation  
 unless universal facts there  
 no interpretation is possible  
 can be if I don't benefit

The Self which is knowledge is alone the truth. The knowledge of multiplicity is ignorance. The ignorance, which is unreal, has no existence apart from the Self which is knowledge. Have diverse gold ornaments any reality apart from the gold of which they are made?

AUGUST

13

moral fears like a reality is  
 this is part of creation **MONDAY**  
 ∴ they are fond. ५११ = १०१११  
 १०११ is upadane. He is moral  
 fears. Do what is to be done. ५  
 are in harmony with fond  
 this is script.

CNol Devotion & @ ob  
 3.3.90. Jivasa.

When we look at ourselves truly,  
 as a tr. being, I find myself on  
 this planet. A body is given to  
 me. This body is alive. What  
 makes it alive? we have a word  
 for this. ५११. 1 Body has ५११  
 make it alive. This ५११ also  
 is given. I came with them.  
 That this live body has an  
 inbuilt chera tenkhe / capacity  
 to grow into an adult body  
 is also given. Then birth

AUGUST

14

If the first person exists the second and third persons will also exist. If the reality of the first person is enquired into and the first person ceases to exist the second and third persons will (also) cease to exist and all will shine as One. This is one's true nature.

—Reality in Forty Verses

TUESDAY

is a waste. been dreaming & so I've been born an adult. So I've also given. To become an adult — metamorphosis — given fact. A set of senses given. one may be less. mine is given. mind of a mosquito is also a mind. but there is a set of complexes we have. they don't have. so a mind, which has a capacity to think & know, this power for enquiry expose using so, gather data & building up inferences — even on abstract things — all these are possible & very much given is I think / I'm a mind as powerful as (M) that really knows, that has emotions — response to the world, like



The past and the future depend upon the present. They are also present while they are current. There is only the present. Without knowing this truth, trying to know the past and future is like trying to count without the unit (one).

AUGUST

15

Love, hatred etc — Reality in Forty Verses

WEDNESDAY

These various forms of emotions I am capable of. This capacity also given. Or is natural. There are a lot of natural things wh y can get rid of also like nails (hair without difficult). That's different thing. (15) of emotions is also given to me. I am endowed with a floppy disc, a capacity to remember — software. (body, ~~the~~ hardware & YTOT is electricity). This software has a lot of bugs also. Or don't come <sup>back</sup> sometime. Hence floppy. This is an endowment. Not an ordinary capacity. Not to take for granted. is an inductive mind. I recognize what I have. All given to me, I who operate all of them. So I conclude, given to me.

AUGUST

16

When we look into them, what are time and space apart from us? If we are bodies we are involved in time and space, but are we? We are the same now, then and at all times, here, there, and everywhere. We exist; we who are beyond time and space alone are.

—Reality in Forty Verses

THURSDAY

I have ownership.  
 I don't know, by whom given.  
 I can say by parents. They  
 may were also given me  
 capacity to give birth to me.  
 So I have so, given by monkey.  
 Not far fetched conclusion by  
 our behaviour if indicates  
 that it can make a man  
 out of it is given who is  
 the giver? ~~WITTED~~? Those  
 who say no givers, only  
 given, (some like y h  
 money but y don't know  
 wherefrom y got). Given  
 by giver - men ~~without~~ I  
 no giver is ~~without~~ I. One  
 difference is nil. No giver  
 (as God) I ask him which  
 God y talk  
 about?  
 Tell me for consolation  
 Good. Then I tell him

To those who have not realized the Self as well as to those who have, the body is 'I'. To those who have not realized, the 'I' is limited to the body. To those who have, within the body, realized the Self the 'I' shines boundless. Know that this is the difference between them.

AUGUST

17

—Reality in Forty Verses

FRIDAY

That God doesn't exist.  
 I only say. I can prove such  
 God can't exist. I  
 will give you all rationale.  
 You are only a believer or non-  
 believer of your own concept of  
 God. So no one has a really  
 real belief or pretty concept.  
 Both are believers. Both have  
 no means of know. It is  
 belief. One believer with  
 a basis & another has no basis.  
 But you see every is given  
 it is natural for human  
 mind to apprehend the given  
 for I can never accept any  
 that is usefully given,  
 intelligently but helpful  
 for a purpose, that it is  
 has made itself unless  
 it is intelligent. But  
 when most things are put together



AUGUST

18/19

The world is real to those who have realized (the Self) as well as to those who have not. To those who have not realized, the world is merely the world; to those who have, truth is formless and shines as the substratum of the world. Know that this is the difference between them.

—Reality in Forty Verses

SAT/SUNDAY

So it is given & created / put together & presented to you. "Intelligently" is very ~~not~~ mere put together. Take car - put them together no car, we <sup>may</sup> ~~have~~ <sup>to</sup> accept a creation. Cars come from valleys, go saddle hill & away. This simple rational association of what is given. - Here is Skill & intelligence (K) in any produce (Technology) purposeful creation presented to you. This body is presented to me with a set of 80. Sense objects are necessary, if 80 are there a purpose to serve forms & colour must be there waiting for eyes to open & see. "H" Sound for ears & gentle into a world, a world which is already setup

The dispute as to which prevails, fate or free-will, interests only those who do not know the source of both. Those who have realized the Self which is the ground of fate and free-will are free from them. Will they again resort to them?

AUGUST

20

MONDAY

*Reality in Forty Verses*  
 I get into a ~~set~~ <sup>set</sup> up with all  
 things that are given.  
 I don't find any redundant  
 or is a body which requires  
 energy - we have a mouth for it  
 food to ~~be~~ <sup>be</sup> capacity to convert  
 food to energy. Like a traveller  
 entering a 5-star hotel with a  
 brief case. How do you travel?  
 with a few things. (Sadhu  
 also - only heavy stomach)  
 you have every - welcome smiles  
 so you go with ~~only~~ <sup>only</sup> waterman  
 and shop. ~~but~~ <sup>but</sup> he thinks you  
 not qualified to come to this  
 G.H. who is qualified? That  
 person who walks in & knows  
 where he has to go there.  
 He knows every is available  
 you not ~~to~~ <sup>to</sup> 5 star hotel  
 to suffer. you ~~so~~ <sup>so</sup> ~~here~~ <sup>here</sup>  
 make use of them. Either

AUGUST

Seeing God without seeing the Self who sees is only a mental image. Only he who has seen himself has seen God, since he has lost his individuality and nothing remains but God.

21

Know or learn <sup>Reality in Forty Verses</sup>

TUESDAY

When y walk out  
y cn take any - leave  
as it was before. y don't  
see the host around but  
in every mat is presented  
You know there is an unseen  
host. You are intelligent  
to know that you get  
every bed of that host.  
Host. You leave with  
clean. Place you love to  
come to place wants you  
again. So too body. Here  
this brief case also y h to  
leave. I don't even have  
to carry the brief case.  
I pick up and I enter &  
leave it. So every is  
provided. It is <sup>an</sup> all-star  
Guest House. which is  
kalaidy, cotie - with pleasant  
waters to wash. Fire to heat  
why should I not enjoy



AUGUST

22

WEDNESDAY

If it be asked, 'What is the meaning of the old scriptural texts which speak of seeing oneself as seeing God?' the reply is (the counter-question) how, being one, one can see oneself? And if one cannot see oneself how is one to see God? Only by being swallowed up by God.

—Reality in Forty Verses

being a guest. Why sd I never  
leave, being remembered.  
Why sd I trust so many  
people. Share with others —  
What is wrong with human  
being. We are carried away  
by things we have no  
means really. Y in the  
eye & (m) & inner leisure  
to enjoy the daffodils  
~~the~~ though I may not  
compose a poetry. One  
is possible if I know  
my role in the scheme of  
things.

CNO2

What is uncreated,  
in the script is Me, been said  
the BMS given to me, that me  
is the one who is given, that me  
who is not created, must be  
assumed as uncreated. This  
BMS given to me. I operate  
them. संसारः So chci htn: 1

AUGUST

23

How is it possible for the mind to know the Lord who imparts His light to the mind and shines within the mind except by turning the mind inward and fixing it in the Lord? Know this.

felce RMS,

—Reality in Forty Verses

THURSDAY

in the also intelligently  
 puff blower. only me is not  
 put together. for me every  
 is put together. So Mei body as  
 well as with is creation. Body  
 is part of the world. Arjuna  
 excluded <sup>from world</sup> his body in the  
 bio scope uswarupa. So fear.  
392 HRTI + with food, naya  
 be handsome. I have to observe  
 my flo, body etc. I know my  
 pain, I know how much I  
 see with various glasses or hear  
 various sounds. I am no authority)  
 Body is not only known to you  
 it is known to me. So his physical  
 world includes his phy. body  
 within his physi world. Of these  
 is another net world below,  
 which I must admit, beg  
 these anatomy alone can  
 function. There seems to be  
 something which makes his  
 body tick with life. What is

This body does not say 'I'. Nobody says 'I did not exist during sleep'. Once the 'I' arises everything arises. Enquire with a keen mind whence this 'I' arises.

AUGUST

24

FRIDAY

—Reality in Forty Verses

That none I do not know  
 I know none is here because  
 when the body is alive & absence  
 of it - it is a carcass. I move  
 my hand - because of laws,  
 no motion takes place. The  
 energy required for motion  
 supplied by me. That is what  
 I am, which is again a network  
 of laws. My ego also operates  
 because of certain laws. There is  
 (K) & (M) involved here.  
 That is why they can be  
 corrected. (M) also functions  
 in a given way. There is  
 psycho logical cause. That  
 person behaves in that parti-  
 cular way - there is a cause there.  
 There is a logic there. That  
 also follows certain laws.  
 Hence there is a discipline called  
 psychology, which is the last word  
 in any given field in order



AUGUST

25/26

The inert body does not say 'I'. Being Consciousness does not rise (and set). Between them and limited to the measure of the body something emerges as 'I'. It is this that is known as the knot (*granthi*) between the consciousness and the inert and also as bondage, individual being, subtle body, ego, the *samsara*, the mind. This know.

SAT/SUNDAY

—Reality in Forty Verses

he (know) here is order  
 whatever of know is in order  
 for me. Wherever here is  
 disorder is in order is  
 obvious. All these form one  
 complete whole. It is creation.  
 Pot is a creation because of know.  
 (not from valley) So creator  
 is implied who is intelligent  
 who is seen in the pot. Because natural  
 pots, so creation. Even ancient  
 pot - (BC) created you know  
 It is a piece of creation even if  
 a piece that they will put together  
 But world is a creation how do you  
 know. For that, you must have  
 seen another natural world that this is  
 an artificial created world  
 with that. Where is it? All that  
 is there is this world. So  
 array any put together is the  
 including BMS + Cosmos. Nose above  
 head. If one  
 norm of beauty left to no  
 more people beautiful.

Attaching itself to a form (that is, the body) this formless phantom of an ego comes into existence. Attaching itself to a form it endures. Attaching itself to a form it feeds (experiences) and grows fast. On leaving one form it attaches itself to another. But when sought after it takes to flight. This know.

AUGUST

27

—*Reality in Forty Verses*

**MONDAY**

2) Buck - 9 wort pickup  
of y sneeze

3) smokers - chimney  
But smell of coffee. So let me not  
poke my nose into nose affair.  
Heart - pump blood into Iota.  
[Kidney great chemical factory  
- tenacious to w/c for years. So  
meanful creation is body. So  
it is ~~not~~ 1 or is authored.  
I am not talk of ontological  
status of ~~that~~ 1 plot is a relation  
where we start. what kind of  
text, it has, we will see later)  
once ~~that~~ is established, then  
~~that~~ ~~that~~ we h to accept  
or has to be a consci. being  
in ~~any~~ ~~text~~ ~~etc~~  
in ~~finalisation~~ <sup>of form - name</sup> is involved. (Even  
in modern paint, because these  
certain colour combinations eh  
how to splash etc, even though  
a certain ~~not~~ surprise element  
is there in it which also

AUGUST

28

TUESDAY

If the ego is, everything else is too. If the ego is not, nothing else is. Indeed the ego is everything. Therefore to enquire what it is really means giving up everything. This know.

—Reality in Forty Verses

be considered a part  
 of his visualisation  
 So the presuppose that he  
 has to sample in a total and  
 without that he must be first.  
 It means that it is not a  
 but what we see is that of the  
 every. No (K) is created. We  
 only discover by sensory experience  
 all it. Not invention - All (K)  
 is here & known to Isvara.  
 So no new (K) is invented  
 we only discover <sup>some</sup> layers of  
 our process w.r to world (K)  
 it is to end. We will never  
 go out of it for Phil.  
 Later generation has to  
 refuse what previous generation  
 established. There will be  
 no equivalence to that  
 one more thing unfolded  
 in the process is that all the  
all skills etc powers etc  
 like that. When will I don't know  
 he be? see



The state in which the 'I' does not arise is the state of being 'That'. Without seeking the place from which the 'I' arises, how is one to bring about the extinction of oneself characterised by the non-arising of the 'I'? And without effecting that extinction how is one to abide in one's true State in which one is That? Tell me.

AUGUST

29

—Reality in Forty Verses

WEDNESDAY

Yet I can say He is <sup>believe</sup> effect is. y r. . . gr. father was. B one says "one who believes in God is jungle brute". I accept. Becu God ~~is~~ believed is not mere God known alone a mere. Did gr. gr. father exist or not. Can I prove he was not bec u r else. I mli (K) or belief that he is existed. you didn't see. is it a belief? NO. B he is a good man or not, there maybe a belief abt it. "A belief is a conclusion which is subject to correction on verification." Judgement before (K) / or (K) subject to verification. B you don't accept the possibility of gr. gr. father being not mere, then it is (K). Not belief. I see the giver / I have to appreciate the giver & he is for all all-knowing ~~truth~~

AUGUST

30

Just as one would dive into water to find (recover) an article (which had fallen in) one should dive deep into oneself with speech and breath restrained, and find out the place from which the 'I' arises. This know.

—Reality in Forty Verses

THURSDAY

... ~~the world is not believe~~ ... ~~is not believe~~ ... ~~is not believe~~ ...  
 Or is it ~~undissected~~ (K) what is  
 He? Where is He? I have to know  
 Hindu religion is not a faith-  
 blind - there is ~~you know~~ - or is  
 not faith-blind been I can give  
 you a support logic. Such says.  
 You don't one logic is no ~~or~~  
 In this world comes to naught  
 where it is matter or energy  
 matter in one form is ~~another~~ form  
 energy " " " " " "  
 No is eliminated from this  
 world. No new or matter was  
 created. Even before the  
 creation, the world was. That  
~~creation~~ 34 with 31111  
 unmanifest - manifest only  
 you can destroy one oz of matter -  
 water dried up? Or continues,  
 but in the form of vapours -  
 oceans - under  
 ground water - seas. I need  
 not speak fears. Ourselves water  
 gone. The same etc



SEPTEMBER

1/2

When the mind, turning inward, inquires, 'Who am I?' and reaches the heart, that which is 'I' (ego) sinks crestfallen and the One (Self) appears of its own accord as 'I-I'. Though it appears thus it is not the ego; it is the Whole. It is the real Self.

SAT/SUNDAY

That is pure Reality in Forty Verses  
 When I say there is no truth  
 you / you. It has support of logic  
 (NOT logically established.)  
 It is not illogical that:  
 illogical is to be dismissed.  
 (illogical is within the frame  
 of logic. what is above logic  
 can be a matter of belief.  
 More logic is required. But that  
 is not illogical. & Lord is,  
 & that is not belief but (C)  
 but indize (C). what is direct  
 (C) we will see

QNO 3

I have no reason

but it contradicts what  
 Srihari says on lord. In fact every  
 reason to accept where is He?  
 place him in a place (location)  
 Lord श्री गुरुदेवः नमः ॥ १२ ॥ यानि यानि  
 तदपि: १ effortless - तन्निष्ठ अर्थात्  
 alone He can be lord, otherwise  
 an uncle तन्निष्ठ is His own  
 power under him (serpent)  
 A belief is that which I can



To one who has destroyed himself (his ego) and is awake to his nature as bliss, what remains to be accomplished? He does not see anything (as being) other than himself. Who can comprehend his state?

SEPTEMBER

3

—Reality in Forty Verses

MONDAY

verify & know later. c g says abt  
Tafovan near (Mangochi). y c  
accept for what they r heard  
(19). This is one type of belief  
Accept provisionally. There is  
another type of belief which is  
possible only when y is no  
way of contradicting what is  
believed. Take for ex: y c n  
say no heaven bec y c n  
prove the non existence. So it is  
a matter of belief for me as well  
as you y c n talk abt it.  
I can say 'is' bec Gurb says.  
Both Gurb talks. wh c be  
verifiable / & not verifiable.  
(Main not :) Illogicality  
can be logically proved  
& hence we say it is illogical  
location answer has  
a problem. Space was thought of  
as absolute. Not so any more.  
They collapse space in time  
What was said by Sartre  
was confirmed by modern

## SEPTEMBER

Although the scriptures proclaim 'That thou art', it is a sign of weakness to meditate: 'I am not this but That' instead of enquiring what one is and remaining so; for one is always That.

—*Reality in Forty Verses*

4 we

**TUESDAY**

Science. If that's the case, we have to see different means for God. (Like Fire is cold, we can accept), on the other hand in which modern sci has scope their truth is not ultimate. So to see 2 different means? Method 1 / One can contradict her self, not contradict my (10) based on your inference. Location also part of creation. So He can be in a place. To answer the question we have to take into account. M/C does without M/C. No staff. The rule E/C is not part of staff. It doesn't apply to God, the E/C. Exception is the rule of any rule. Rules applicable to finite numbers don't apply to infinite. God. Yes. Bring to your level. But their contradictions my exp. No one is a model.

It is absurd to say either: 'I have not realized the Self' or 'I have realized the Self'. Why? Are there two selves for one to be the object of the other? It is the experience of all that it (the Self) is one.

SEPTEMBER

5

Reality in Forty Verses

Spider - intelligent Bee knows  
 where to weave the web ~~WEDNESDAY~~  
 In a corner top. Bee knows the  
 owner will come only once a yr.  
 One is unlike weaver bird which  
 goes out for straws etc. Moves intelligently  
 gently to make a beautiful web  
 you have a better model - ~~Fast~~ 1  
 In sleep do you know y r in  
 MPS / India / Space & time / No VICTIM  
 y am this much poor / rich etc  
 Raja & beggar. What difference  
 once in sleep. Before, yes. He  
 curses stars. Royal sleep?  
 He is: ~~He is~~ ~~He is~~ ~~He is~~ (He can  
 see dream.) y r not absent  
 there. you know that. You  
 love also. Bus, train - office there  
 is total freedom. Great blessing.  
 now you half wake up. 360  
 straws. There y create a world  
 man & beasts - jolly happy  
 number missing, where did you  
 find the material for bread  
 here. It is all mine ~~enough~~  
 memories to create world, g



SEPTEMBER

6

It is due to the illusion born of ignorance that, instead of realizing that which is always the nature of everyone and which shines in the heart and abiding as that, men dispute whether it is or is not, has form or not, is single or dual or neither.

have (C) C d — Reality in Forty Verses

THURSDAY

Objects I know only) + Power  
 Q You see man with 8 hands  
 You have seen both & combine  
 Tail of monkey & body of man  
 Composite. Did you dream  
 As you - No. But you don't  
 know what it is. You have  
 seen you dream, just like  
 that you create. Everyone  
 admires your creation & you  
 God can do creation in him.  
 But time itself is created.  
 1 day. How? without sun  
 how is created 1 day.  
Conclusion for us that God is  
 not (C & that He is here)  
 - Such alone is God  
 (I don't know). Any logical  
 establish - I don't can  
 or shattered.  
 However it can  
 contradict my exp. What  
 it says does it

SEPTEMBER

7

FRIDAY

—Reality in Forty Verses

To realize the Self which is always present and to remain as that is (the real) attainment. All other attainments are like those which appear in a dream. Are these real when one awakes? Will those who have got rid of delusion and are established in their true state be deluded again?

Contradict.

bec. with a model  
 I h (K) of whatever I create  
 there. There is no belief here.  
 Bec. logical like that outside  
 see glass here. so now, here is,  
 he is ~~that~~; is all (K) what is  
 that I don't know. But I  
 am appreciating the inner ~~of~~  
 or is (K) Creation has no index  
 at all apart from the material,  
 like yr shirt — fabric = emperor's  
 princess' cloth. Particle you  
 reach or is not index of the  
 observer. Observer also is not  
 index of the content of the  
 observer. I become observer  
 over to an observed. I am a  
 being already & become  
 observer due to some being  
 there to observe. That person  
 is simple coarse person. With  
 out being consci of any  
 to which I require a model  
 etc. An electron is not

SEPTEMBER

If we think, 'I am the body', the thought, 'no, I am That' will help us to abide as That; but should we keep on thinking that? Does (a man) keep on thinking 'I am a man'? We just are That.

8/9

Observed by flb Reality in Forty Verses

SAT/SUNDAY

+ it is purely an inference. mind that observe there is a problem here. Who it is there,  $\therefore$  I observe. or I observe,  $\therefore$  it is. नानुमानम् | So it is all

mīmāṃsā. When such is the case, that EC + MC = one, then word is MC + EC then vedic religion comes. then vaidika attitude towards world, himself, his Body, mind, sense complex, fellow being, money, @, everything — all these come alive. If attitude, however vague they r, they come alive in this appreciation of word being MC + every related Sele- the words define themselves  
 नानुमानम् एतत् - अति लिखितम्



SEPTEMBER

10

The argument prescribing 'duality while seeking and non-duality on attainment' is not right. Who else is one but the tenth man, Refers to the traditional Story of ten fools who, on crossing a river and each taking a count, found only nine, because each omitted to include himself. Both while anxiously searching for one's Self and after attaining one's Self?

MONDAY

31/11/11 (always upright)  
 whatever way I light up I  
 or I explain the object / defines  
 it by the word. Good can  
 drop 31/11/11 / 4th etc. So He is  
 Man. etc. 31/11 - Body. Prave-  
 m - 8th - Consci is also Lord. As  
 in dream - people say Lord is  
 heaven etc. A staff says, y.r.  
 you realise on walk up.  
 whole staff becomes Lord. - The  
 consci being. Indian culture  
 is not mine's religion  
 which is not sacred for a  
 9/11/11 (are you know or not)  
 1/11 = like branch is mango  
 tree branch who is know as  
 11/11) 5 temples. 4th staff  
 don't kick her. There  
 is an appreciation that  
 grows upon you. A tribute  
 grows upon you   
 (1) or it is an outcome of (2)

SEPTEMBER

11

As long as we are the performers of actions we have to undergo their consequences but when, as a result of enquiring who is the performer, one knows one-self, the sense of being the performer is lost and one is set free from the three kinds of *karma*. The resulting state of Liberation is eternal.

TUESDAY

—Reality in Forty Verses

which Hindu can  
 step upon a rupee note.  
 for Harshad Mehta he has  
 value. A sense of desecration  
 comes if steps. Bec. it is  
 talisman. Gold is not same —  
 but talisman for our women  
 symbol of talisman. I would  
 found a better base of  
 monetary system in talisman.  
 Hence it is part of her. So  
 India is heaven for smugglers.  
 It is talisman. etc etc etc  
 Talisman, etc, domestic happiness  
 Talisman (husband). Bride's  
 father washes his feet  
 (Good for no child, etc)  
 he can not get better. Washes  
 bec. he is giving talisman  
 to him, etc etc  
 Talisman /  
 (Nobody knows husband)

It is only so long as the thought 'I am bound' continues that the thoughts of bondage and Liberation continue. When, through the enquiry 'Who is bound?' one sees (realizes) one's Self, the ever-attained and eternally free Self alone remains. The thought of bondage does not remain, so how can the thought of Liberation?

SEPTEMBER

12

—Reality in Forty Verses

WEDNESDAY

of Nandini Saffrony  
 He was called ~~Mr~~ Mr.  
 Nandini Saffrony, which  
 book y can see on. 9. History  
 it may be. Bible - no.  
 Symbol of (K). We don't  
 surprise lib move - bec  
 they have appropriated  
 every m/c upadane in  
 that / ~~to~~ She. ECU He.  
 Both one. ~~with~~ / ~~to~~ are  
 matz material - He in She  
~~with~~ / ~~to~~ + All planets  
 Nagraha in all families  
 worshipped. Sun in the Centre  
 AS a whole & individually  
 of na house - people don't  
 face each other - we say  
 Nagraha - they don't face.  
 of they face, it becomes  
 horoscope of a ~~diva~~  
 becomes diva. Not aspect  
 each other.



SEPTEMBER

13

THURSDAY

If it is said that Liberation is of three kinds, with form, without form and with and without form, we say Liberation is the destruction of the ego which discusses whether it is with form, without form or with and without form.

—Reality in Forty Verses

We say ~~उत्तम~~ you're ~~ब्रह्म~~  
 for one oh ~~वर्ण~~ you  
 sustain. life. You don't need  
 any else to worship. No culture  
 can worship akāsa, religion we alone  
 can do bec what is God, we  
 know. T.N. privileged. ~~किंतु~~  
 Kail is only ~~विद्वत्~~ | what is  
 big ~~विद्वत्~~ ~~रश्मि~~, meaning  
 nothing. OK here, in what you  
 say. But not there. There is  
 a big fact evident it  
remained रश्मि है जि studied  
रश्मि | विद्वत् अद्वैत | word  
 reveals. परमेश्वर in the form of  
अद्वैत | clothes. | विद्वत् |  
 Space is अद्वैत bec mother earth  
 & all other planets receive  
 same ( bec we look upon as  
हिति ). what cloth she  
 can have  
 except the  
akāsa, विद्वत् अद्वैत

That in which this entire universe is established, to which it pertains, out of which it arises, for which it exists, by which it comes into being, and which it really is that is the Self-existent Reality, the Truth. Let us worship That is the heart.

—Invocation to Supplement to Reality in Forty Verses

SEPTEMBER

14

FRIDAY

ॐ तत् सत् (in the form of space). 'o' we call ॐ  
 bec. there is no such thing as non-existent. All things that are non-existent <sup>also</sup> 'is'. That absence also is. Every is ॐ alone. ॐ presents a model - elemental model. - body also elemental bec. of made up of elements. Space it occupies. ॐ - wherever there is blood circulation, there oxygen is. ॐ is. There is temp. there is ॐ. There is dimension, size / shape - Not powder. bec. of water. All that is tangible - all minerals are earth. This is elemental ॐ : / ॐ all ". So world is presented as 5 elements + not separate from each other. Unless you know this, you have no understanding of this religion.

SEPTEMBER

15/16

By association with the Sages, attachment (to material things) is removed. When this is removed the attachment of the mind also vanishes. Those who have got rid of their attachment of mind become one with That which is motionless. They become Liberated even while alive. Seek their company.

—Supplement to Reality in Forty Verses

SAT/SUNDAY

Omenis, we don't know  
 what we worship. Mile Stone  
 if I can w/ship, I deserve  
 analysis / attention. A culture  
 that makes a person worship a  
 milestone requires w/standing.  
 But I know / see it a stone.  
 But I can w/ship, means  
 there is some more I see  
 what converts a stone as altar  
 It requires a heart that  
 has been set up in this  
 culture alone. I we don't w/ship  
 idols. It is only basis. Sufferor  
 makes the idol. It is stone. once  
 eyes are opened, it is no more  
 a piece. Now he knows He  
 produced me. He is the 1st one, to  
 fall at the altar. We don't even  
 require idol. Two pieces of  
 wood is enough  
 pure - big  
 temple. No He is not stone : 1



That Supreme State which is to be attained here through association with Sages and steady inward-turning cannot be obtained through a (mere) learned teacher or by (understanding) the meaning of sacred texts, or by merit or by any other means.

SEPTEMBER

17

—*Supplement to Reality in Forty Verses*

order given to food. ॐ | MONDAY  
ॐ | Every form is  
 his form. little finger is me. while  
 I see that fact, I invoke an attitude  
 Same Turmeric powder in kitchen  
 as a lamp - is Ganesa. This is lamp  
 for ॐ & ॐ + as though  
 I have to do ॐ - born of  
 understanding - (as I don't want to  
 commit myself to ॐ daily)  
 I invoke in a form, - whom? asked  
 which is the expression of MC of  
 the food, I invoke the ॐ  
ॐ, ॐ | My worship  
 is not for the MC. you invoke  
ॐ D. wrapped in the body,  
 by touching the body, me the  
 chetanam. ॐ any form.  
 is why ॐ | He is all  
 pervasive. ॐ is all  
 forms. space / ॐ is  
 physical body also is he.

SEPTEMBER

18

If one associates with Sages where is the need for all these methods of discipline? When a pleasant breeze from the south is blowing, of what use, tell me, is a fan?

— Supplement to Reality in Forty Verses

TUESDAY

Poisonous Snakes -

Protected by poison.  
Even legged You kill Snakes -  
lower. Stand on its legs

if can lash & snake, I can  
invade. Ganapathi is Lord -

Don't enter <sup>in</sup> to symbolic  
analysis. Ganapathi is Lord -

is given by the crest - To  
equale a given form before

is not a one day! Job.  
lux name - to equale to the

Toilet soap - Lever has  
spent millions been when

of mill of soap, I <sup>to</sup> create a  
Jemmer lux. To <sup>make</sup> large

Dist between the object &  
the name - product & brand

name. It is not an easy  
job - Bee. Competition is more  
one does it better. Shop

over ask which  
soap. By

whether I say less, then I

Heat is allayed by the cool (light of the) moon, poverty (is removed) by the wish-fulfilling tree and sin by (bathing in) the Ganges. But all three are removed by the peerless benign look of the peerless Sages.

—Supplement to Reality in Forty Verses

SEPTEMBER

19

WEDNESDAY

don't want to change.  
 I've got it.. when I see Gnanapathi form, it naturally  
 comes to me as Lord Gnanapathi  
 nobody can imitate, wonderful  
 form. Don't analyse. He is Lord!  
 To realize that my 1st generation  
 have worked. You should be  
 grateful to all. In form we  
 worship Lord: Ye shall not  
 worship any image made  
 of hands. They can't tolerate  
 idol w/ship, pseudo  
 Christians. X is symbol. If I  
 call him Jesus, he will come.  
 I need not even expressly  
 say. He will only. He will  
 know. All names are His. If  
 Bible can respond to any call,  
 & cat calls, Lord also can  
 respond to any call. We are  
 not tolerant. In this area  
 we are so well we totally



SEPTEMBER

20

Neither sacred bathing places consisting of water nor the images of Gods made of stone and clay can equal those great ones. They take countless days to purify one, but know that the Sages do so by a mere look.

→ Supplement to Reality in Forty Verses

THURSDAY

validate. Brin  
 toleration, but I validate  
 kneeling down + prostrating  
 beca I know lord will respond  
 in that also. Mode of worship  
 any mode is equally valid  
 that doesn't mean all religions  
 are same. Modes will vary  
 even in salutations. All  
 are valid, (even if you don't  
 do). Ritual it can be,  
 puja I do. ~~prayer~~ + many deities  
 you do Arthi to all deities. (all  
 I have a lot of phrases. a  
 human being, teacher, friend  
 same person - different aspects.  
 I am complete in each of them.  
 I'll be lord in different aspects  
 are of god, in Vishnu, I can  
 see the other 2. (also): AS

 1992, is  
 Varnapah,  
 Of same is historical or not

'Who is God?' 'He who knows the mind'. 'My mind is known by me who am spirit.' 'Therefore you are God'; also because scripture declares "God is one".

—Supplement to Reality in Forty Verses

SEPTEMBER

21

FRIDAY

no problem. To not  
historical, better  
I can accommodate the whole  
universe with my vision.  
Story of one God  
Trade union solving problems  
he creates & says I will solve.  
(you must be confused)  
Oh you don't have logic, change  
your voice.

CN05. When said by a person  
who has certain credentials  
I give the benefit of doubt  
to him. He has the authority  
 $E = MC^2$  I take it that I have  
not been able to understand that  
I take his word in good faith  
& continue my enquiry.  
This is rational. When I present  
what is true of God - Father is  
God etc. It is a challenge to  
be understood. No challenge  
except you have to accept  
me as of truth, life-time

SEPTEMBER

22/23

'What provides you with light?' 'By day the sun; by night a lamp.' 'What is the light which sees these lights?' 'The eye.' 'What is the light that illumines the eye?' 'The intellect.' 'What is it which knows the intellect?' 'It is the "I".' 'Therefore you are the light of lights.' When the teacher said this (the disciple said), 'Truly I am That.'

SAT/SUNDAY

—Supplement to Reality in Forty Verses

challenge. you don't care to  
dismiss an unknown coming  
ignorance. when told. But  
you dismiss God. why? because  
it is yr intellect. Or starts  
from 3 yr old. fridge - you  
open. there is some. Puffer  
is there. Milk River must be  
there. there is no one 2nd  
you go on negating. first  
comes to mind as 'is'. So  
it is a beautiful challenge  
to accept. Here is one where  
the release is complete.  
Elsewhere no end. Every  
phenomenon is hard.

1st & 2nd  
one for the same

~~1st~~ says, 2nd says:





In the interior of the heart-cavern the one *Brahman* shines alone as 'I-I', as the Self (*Atman*). Resort to the heart by diving deep within, through Self-enquiry or by subduing the mind along with the breath. You will thus become established in the heart.

—*Supplement to Reality in Forty Verses*

## SEPTEMBER

24

## MONDAY

MONDAY

21st May 2017 - 1st day  
ganga 1st day - 21st: 2nd day: 2nd day:  
Brahma involved in the world)  
No differences in word.  
overlordship who has no lord  
to overlook. 2nd day one who does  
have a dash of darkness. Spotlessly  
(K) ledgeable. So sun is called  
any sense of want. You can  
have desires. No change  
Tajia is 2nd day  
dispersion. 2nd day + 4th day  
anywhere any form is found.  
In ancient  
Gandhi we had only temple  
in beautiful places, not

SEPTEMBER

25

TUESDAY

Know that awareness of, and remaining as, the Pure, immutable Self in the lotus of the heart bestows Liberation by destroying the ego.

— Supplement to Reality in Forty Verses

Palaces built,

Cholo Palace where is it?

That is the glory of our Religion & culture. Any fame is dedicated to him.

Praise his forms I sing his praises. I dance for him.

Any skill & talent in us

for whom should I thank for my voice I have. Any

glory is his. Key of glory

girth + I am not saved from Ganga. I am Ganga

to be I am. One is

inferior to another in all

samasas. But in the

text of 15) the

one 21st to create, sustain & resolve (not

or 121) his

Capacity

is that 6) etc;

\* End of 5th class A grade

The body is inert like a pot. Since it has no 'I-consciousness' and since, in its absence in deep sleep, we still exist, it cannot be the 'I'. Who is it then that produces the feeling of 'I-ness'? Where is he? In the heart-cavern of those who thus (enquire and) realize, the omnipresent Arunachala Siva shines of his own accord as "That-am-I", consciousness.

— Supplement to Reality in Forty Verses

SEPTEMBER

26

WEDNESDAY

ॐ नमो भगवते वासुदेवाय  
 Belongs to him. In Absolute  
 measure in him. ॐ नमो भगवते  
 वासुदेवाय or Bhagavan ॐ नमो भगवते  
 वासुदेवाय are one & the same.  
 virtues being absolute.  
 He is not one.  
 All devatas are ॐ नमो भगवते  
 वासुदेवाय ॐ नमो भगवते वासुदेवाय etc  
 one step further our  
 faith go. When you see,  
 hear listen  
 (before heling ॐ worship, Harvested  
 ॐ offer. They should see one)  
 ॐ on whichever you invoke  
 offer worship all go to Bhagavan.  
 one step further to you see, hear  
 you listen, you think ॐ see,  
 ॐ hear, eh ॐ in here.  
 ॐ see the colour eh. But



SEPTEMBER

27

THURSDAY

He alone is born who, after enquiring 'Where was I born?' is born in his source, which is *Brahman*. Know that he is ever-born and daily renewed. He is the Supreme Sage.

— Supplement to Reality in Forty Verses

That sight is controlled  
by a few. That law, if  
you look at <sup>the</sup> ~~the~~ <sup>source</sup> ~~source~~ <sup>through</sup> ~~source~~  
~~law~~ ~~it~~ becomes ~~nicot~~  
~~gati~~ of sight. <sup>11</sup> " "  
" for small etc. Hands &  
legs. Buddhi | ~~for~~ : (— ~~for~~ :)  
~~of~~ ~~3~~ ~~4~~ ~~5~~  
Everywhere is connected to the  
total. ~~from~~ the standpoint  
of individual expression,  
and becoming ~~gati~~ | A  
functional feature of an  
individual, we have end-  
less devatas. Suppose you  
say ~~total~~ alone is, ~~that~~ is  
called ~~5/12011/11~~ | All that  
~~is~~ ~~here~~ ~~is~~ ~~total~~,  
for that you  
must have knowledge.

Give up the idea that this loathsome body is the Self. Realize the eternally blissful Self. To seek to know the Self while cherishing the ephemeral body is like mistaking a crocodile for a log and trying to cross the river on it!

—*Supplement to Reality in Forty Verses*

## SEPTEMBER

28

**FRIDAY**

NO intellectual (K) 1 (K) is always  
intellectual. There is only  
or can be direct or indirect  
So all that is there is  $\frac{2}{3} \frac{1}{2} \frac{1}{2}$ ;  
If you have that Ans, it is  
(K) +  $\frac{2}{3} \frac{1}{2} \frac{1}{2} \frac{1}{2}$  1 What do you  
surrender? All that is  $\frac{2}{3} \frac{1}{2} \frac{1}{2} \frac{1}{2}$   
is surrendered All notions  
are surrendered. For this  
you require enquiry. Enquiry  
alone is  $\frac{2}{3} \frac{1}{2} \frac{1}{2} \frac{1}{2}$  Richa + H.T.  
Homann all are  $\frac{2}{3} \frac{1}{2} \frac{1}{2} \frac{1}{2}$  with ego.

CNOB What is an Avatar?  
In Vedic religion & their  
ancient to claim as ours. Like  
Pyramids - too ancient to be  
Egyptian & they can bring  
down them).  a  
live tradition, not even

SEPTEMBER

29/30

SAT/SUNDAY

Gifts, penance (*tapas*), sacrifice, upright conduct (*dharma*), self-control (*yoga*), devotion (*bhakti*), heaven (the expanse of consciousness), substance (existence), peace, truth, grace, silence, the Supreme State, deathless death, knowledge, renunciation, Liberation, bliss—know that all these are only severance of the I-am-the-body consciousness.

—Supplement to Reality in Forty Verses

Some archeological, there  
is a body of (K) that doesn't  
belong to anyone. It is the  
U'Son, human U'Son. We have  
it here & a methodology to  
unfold it. Anyone can get  
it. There is no evolved  
methodology anywhere,  
even if it's one there else-  
where. Mystic C n. If he  
does, he is no more mystic.  
It is like a candle lighted.  
like  $1+1=2$ , universal.  
(K) being centered on the  
Object of (K). In this, we have  
additional forms of worship,  
like Avatars.  
what is this Name / Krishna.



OCTOBER

1

## MONDAY

अवतराने is अवतर:। We are  
also, they came down from tree  
tops. Lord explains: See Chap  
IV इमं + एवं + परन्तप! ए वायु  
नष्टं गतः। Not available for  
others profusely. (मनु - वैद्वान्  
इत्येवमर्थं विद्वान्) Arguing  
ask. कथमस्ति? इत्येवमर्थं +

You have a date of birth:  
 yesterday you were born. But not  
 far away from now. How can you  
 Lord replies:

I know all my past biography  
But not you, bec I am not

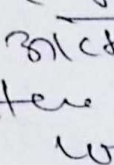
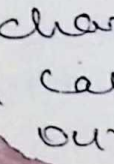
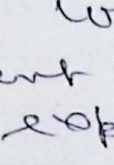
OCTOBER

2

The attitude of those madmen who, without realizing the Power which animates them, expect to attain all supernatural powers reminds one of the story of the lame man who said, 'If I am supported on my feet what can the enemy do?'

— Supplement to Reality in Forty Verses

TUESDAY

Q. I'd like you to  
 anyone. Until you know whom  
 you, there is a difference  
 between you and me, the Jivara  
 assuming a form. I am  
 Jivara.  +   
 + Here he tells what  
 is  we have forms  
 in different places. - have  
 different experiences - why  
 you see many things - things  
 happens. Or is, may be a  
 chance or there is a cause  
 which I don't know. Our  
 tradition doesn't allow  
 any to chances. So if you say  
 there is a cause, you're near  
 our tradition. We  
 take into account  
 unknown  
 factors to earn their favour.

Peace of mind is permanent in Liberation, so how can those whose minds are attached to supernatural powers, which cannot be gained without activity of the mind, achieve the bliss of Liberation in which there is a cessation of the activity of the mind?

## OCTOBER

3

—*Supplement to Reality in Forty Verses*

WEDNESDAY

WEDNESDAY

J'svaraai → तितु सति  
accomplished सति  
I am — सति I, as an  
entity when I don't have  
mis (K) or vision, I become  
an indi, have my own ego,  
sep. from everyone else &  
I become a nucleus to  
abstract <sup>सति</sup> / सति entity. It is a  
believe <sup>सति</sup>. But I have a  
support logic. Non believer  
cons, say — Whenever I  
take a step, I go back.  
I said, I r not do the  
right thing. No fr. I do  
no right. Then there is a some  
wh is running against y.  
I don't know  
what it is.

Yes, that is sati / That is



OCTOBER

4

The Lord bears the burden of the world. The pseudo-Self which thinks it bears it is like the grinning sculptured figure (at the top of a temple tower) which seems to support it. Whose fault is it if one who travels in a cart carries his luggage on his head to his own discomfort, instead of putting it in the cart which carries it anyway?

THURSDAY

—Supplementary to Reality in Forty Verses

maybe your own ~~self~~.  
 Not initiated by somebody  
 else or your born to your  
 parents ever of their ~~self~~  
 or your good ~~self~~ | this is  
 what we call ~~self~~ or  
 elementary chance in  
 life. We have only incidents  
 not accidents. We use  
 it for accidents. Accident  
 is a word we use for  
 incidents for which the  
 cause is not immediately  
 known. Once known,  
 it is incident. For accident  
 nobody can be furnished.  
 Two people wanted  
 to occupy the  
 same place at same time. Q

Between the two breasts, below the chest and above the abdomen, there are six centres of different colours. One of those resembles the bud of a water lily inside and is situated two digits to the right. This is the (spiritual) Heart.

— Supplement to Reality in Forty Verses

OCTOBER

5

FRIDAY

at same speed. So  
 for a/c for my state now.  
 It is positive. Not hundreds  
 are doing being for. Do you  
 accept this is my for.  
 only when things don't go  
 well, then only we say for  
 you can't know what is your  
 for love for success/  
 accomplishments is there in  
 them. But they have a  
 shock absorber. That is  
 why they r same. There is  
 no other way of becoming same  
 except for look at 3rd world  
 countries after II W W, became  
 independence when no coup  
 only there. No. Sec, we  
 didn't do it due to shock  
 absorber. for  
 makes y responsible. y r  
 responsible for what u r.

OCTOBER

6/7

It is inverted and within is a tiny orifice in which dwells dense darkness (ignorance) along with desires, etc. All the great psychic nerves (*nadis*) depend upon it. It is the abode of the vital forces (*pranas*), the mind and the light (of consciousness).

—Supplement to Reality in Forty Verses

SAT/SUNDAY

I don't pass me luck to others. So I can make my life. I don't point my accus finger to the so-called star etc. I become morally a stable person. It is all Bhagawan's if good happens (the laws of ~~the~~ means what? Here is a con. It has no choice pre-arranged. I see whether end is legitimate, if I have to achieve some ~~of~~ means also I have to choose. So I am a doer. I have a sense of doership (~~the~~ ~~the~~) I can't discover myself, in that very place where there is sense



The Lord who dwells and shines in the lotus of the Heart is worshipped as Guhesa (Lord of the Cave). When, by continued effort, the conviction 'I am that Guhesa' becomes as firm as the sense of 'I' in your body and you become the Lord, nescience of the form 'I am the perishable body,' will disappear like darkness at sunrise.

—Supplement to Reality in Forty Verses

OCTOBER

8

MONDAY

of doership is in I, in the same place, there is a net of laws called laws of ~~universe~~ physical body is not only controlled by physical laws like motion etc there are physiological laws which supply energy / life to body. There is a law within law. Our body doesn't levitate because of gravitation law. It has all its physical activities based upon & controlled by universal laws (laws that govern the physical universe). To move my hand, what ~~is the power~~ I have. No motor or cell

OCTOBER

9

"Please explain to me what is that great mirror in which the whole world is reflected. What is the heart of all individuals in the world?", Rama once asked Sage Vasishtha. The latter replied, "When one thinks about it, it appears that the heart of all individuals in the world is twofold."

— *Supplement to Reality in Forty Verses*

TUESDAY

It is activated by YOGI  
 That is how within how. One  
 anatomy is blessed by  
 physiology. It is governed  
 by certain laws of energy  
 like software. It is there  
 in cow also. I have a (m)  
 with emotions mix to cows  
 which also have some little  
 emotions - lick you - psycho-  
 logical laws are there  
 behind. Behind these,  
 there is a person who wield  
 a mind which has the  
 faculty of choice. That  
 person who is free; that  
 is not there  
 for cow.  
 So no art for them. I

"Listen to the characteristics of these two, of which one is to be accepted and the other rejected. The organ which is called the heart which is situated in a particular place inside the chest of the physical body is to be rejected. The Heart which is of the form of consciousness is what is to be accepted. It is both within and without yet it has no inside or outside."

— Supplement to Reality in Forty Verses

OCTOBER

10

WEDNESDAY

realize that I do know what  
 is right & wrong. In the lower of  
 I, there is a moral law called  
 law of ~~the~~ I do & do this, I get  
 this. which is connected to ~~the~~  
 so I can't get away with  
 some wrong I do. But of  
 free will in action. This is called  
~~the~~ I go on over  
 without ~~the~~ any no  
 of wrongs. uncreated fellow.  
~~the~~ gathered. One body is  
 born of that ~~the~~ - well-  
 founded belief. in <sup>the</sup> born of  
~~the~~ - enjoy empirical  
 reality.  
 Supposing there is a lot of  
 collective prayer, all  
 pray for one end, like



OCTOBER

11

"This is the important (spiritual) Heart. All this is situated within it. It is the mirror of all things and the abode of all wealth. Therefore, it is said that consciousness alone is the Heart of all beings. It is not a small part of the perishable body which is insentient like a stone."

— Supplement to Reality in Forty Verses

THURSDAY

prayers of those hungry,  
 who pray for food. When  
 there is prayer for some  
 thing which a man can't  
 achieve, it is a miraculous  
 can be miraculous miraculous miraculous  
miraculous miraculous miraculous miraculous

As a result of the miraculous, man  
 is miraculous to be miraculous. It is  
 wisdom, miraculous. He assumes  
 a form, not less of miraculous  
 but less of our prayers  
 that is why miraculous  
miraculous | miraculous  
 He keeps magic of his  
 spell; miraculous fulfilled  
 a given purpose  
 (one episode  
 purpose or a series of



"Therefore, the practice of merging the ego in that pure Heart of the nature of consciousness leads to still the vital air (vāyu) and the latent impressions of the mind (vāsanas)."

— Supplement to Reality in Forty Verses

OCTOBER

12

FRIDAY

episode purpose, like 21 21 11 11 1 or 21 11 11 11 unflinchingly following what  
 we worship 21 11 given to sad-  
 ness or anger. He had anger  
 but 11 11 11 11: 1 He knows  
 when to how to express.  
 He is not 41 21 11 11 11 11 bec  
 no form. for 41 21 11 11 11 1 or is  
 not 0 41 21 11 11 bec no 11 11  
 so it is 11 11 11 11 11 11 11 1  
 everyone sees but each has  
 transactional reality, assum  
 a given form at a given time  
 for a purpose. 11 11 11 11 = Krishna  
11 11 = same walk all the time  
walk walk here is a way out,  
 when problems.  
11 gave 20 11 11 11 1 11 11 11 11  
gave 11 11 11 11 1



OCTOBER

13/14

"Through constant, uninterrupted meditation in the Heart:  
 'That consciousness which is devoid of all adjuncts, that Siva,  
 I am' removes all attachments from the mind.

— Supplement to Reality in Forty Verses

SAT/SUNDAY

CNOT

There is no beside. <sup>As a whole</sup> <sup>used</sup>  
 what is it? <sup>21201H</sup>  
 by Bhagavan <sup>to</sup> <sup>cast</sup> <sup>not</sup>  
 it is <sup>not</sup> <sup>used</sup> <sup>more</sup> <sup>man</sup>  
 once in life. It describes what  
 Bhakti is. What I can  
 surrender is what I have.  
 If there is some like myself  
 I can surrender. If Svarog  
 is every (HIT & HIT)  
 (HIT which implies total  
 surrender) what can I  
 surrender. You live in a world  
 of yes, no, in the world of Svarog.  
 my protection / separation /  
 notions which make me as are  
 owning some / being sep.  
 I am separate from him -  
 only alone I can surrender  
 what I surrender  
 is only <sup>384H</sup>  
 HIT & HIT. <sup>21201H</sup> Good is a



OCTOBER

15

MONDAY

"Having understood the various states and always holding firmly at Heart to the supreme state which is above them and free from delusion play your part in the world (as on a stage). O hero! Having realized in the Heart that which underlies all appearances, never forget it. Then play your (allotted) part in the world, O hero, acting as though attached to it."

— Supplement to Reality in Forty Verses

metal. Rare metal. A certain  
atomic weight - not rusty,  
highly malleable. It can't  
provide me either security or  
insecurity. It is metal.  
So someone is afraid of gold  
or after gold, born have problems  
after. OK. bec it has certain  
value. He has only certain  
projections. It will not eliminate  
me sense of insecurity which  
make me seek gold. That  
it is incapable of eliminating  
when I seek security, I am  
insecure. one is centered  
on I. Bec of I is taken as  
self from here, naturally  
I am insignificant. So I separate  
that self stand apart  
from here, is cause of  
me sense of insecurity.

OCTOBER

16

TUESDAY

"With simulated zeal, and joy, excitement and hatred, initiative and effort, play your part in the world without attachment, O hero! Having obtained release from all kinds of bondage, having gained equanimity in all situations and performing outward actions according to your part, O hero, play your part as you like in the world."

—*Supplement to Reality in Forty Verses*

It can provide certain well  
 being. Gold can solve some  
 problems but not fundamental  
 problem. That which is used  
 alone can give security  
 what is, is that. What is  
 only hard, where one goes  
 every is the. Brood can be only  
 a workable Brood. Real Brood  
 is not here. It is not that may  
 you envision the world  
 as avara which world  
 includes yr BMS. In which-  
 ever degree I have this,  
 it can improve. There is  
 some called clarity  
 there is It is not that I see  
 my nothing I have to  
 surrender. There is called  
It is not that I see  
It is not that I see

Proclaim that he who is established in Truth through knowledge of the Self and has destroyed the latent impressions of the (five) sense organs through that knowledge, is the fire of knowledge, the possessor of the thunderbolt of knowledge, the destroyer of time, the hero who has overcome death.

OCTOBER

17

—Supplement to Reality in Forty Verses

WEDNESDAY

It is in all places, in hard, heavy  
not built, by knowledge.  
Except in the chap. First-st  
It is presented as st only  
in st st. st, one who is  
in the process to gain clarity  
is st: He is only st  
who recognise st in one  
form or other. There is a power  
beyond me, that much alone  
he knows. Human intellect  
is st to envision st in its  
own way. That is a privilege  
that we have a methodical  
way of unfold that st  
~~alone~~ <sup>They</sup> talk of st. But  
we teach of st. No  
culture has this. Acceptance  
of st makes you  
a st: He tries to



OCTOBER

18

Know that illumination, intelligence and strength develop spontaneously in those who have realized Truth, just as with coming of spring beauty and other qualities embellish the earth.

—Supplement to Reality in Forty Verses

THURSDAY

bring them under 4 categories.  
 For some one God is force | love |  
 power etc. now varieties of  
 concepts, he brings them in  
 4 categories. 311011 + disburse  
 unless in form, life.  
 31481, you do appreciate  
 He is. (when you raise yr  
 hands up). [inspite of  
 all (K), still confusion they  
 had, bec (K) was unconfused,  
 when most  
 All her affairs of (business)  
 request didn't answer  
 her prayers, she turns to  
 Lord. only in 3111 2111:  
 why she didn't do first.  
 But didn't 2266w  
 3111 2111: in  
 3111 2111:  
 Generally people think of

The mind whose impressions (*vāsanās*) have been destroyed is not engaged in activity even when it performs actions; it is like those who listen to a story absent-mindedly. The mind which is crowded with them is engaged in activity even when it does not perform actions; it is like one who, while lying still (in sleep), climbs a hill and falls into a pit in his dream.

—Supplement to Reality in Forty Verses

OCTOBER

19

FRIDAY

Lord when in trouble.  
 Also when they embark  
 upon an uptake / project.  
 In that is hitha dhami,  
 he also invokes grace of  
 Lord. He recognises God  
 the 3rd factor, even when one  
 slips but the Lord the  
 Lord, Arjuna did recognise  
 him - when Krishna offered  
 himself as army. He chose  
 Krishna as brahman with:  
 He knows he has to face death  
 & he knows he has weapons  
 & confidence in him. But he  
 also knew there must be an  
 unknown factor which  
 makes the difference bet the

OCTOBER

20/21

To one who is sleeping in a cart the movement of the cart, its stopping and its being left alone are the same. (Similarly) to the true Sage who is asleep inside the gross body, activity, contemplation and sleep are the same.

— Supplement to Reality in Forty Verses

SAT/SUNDAY

Success &amp; Failure

He knew loneliness in  $\frac{3}{2}$   $\frac{1}{2}$  1

That Grace must be there.

He is  $\frac{3}{2}$   $\frac{1}{2}$  1. Implying  
his grace for knowledge  
out of distress. He was

Sad & save from the  
samsara - That every  
arrow has to pass through  
Kishna's bee single seek -  
or will become blunt or

miss the target. You do  
not forget. You do  
not forget. Every that it  
certified. Let every be ok.

namo - for to Kulecheta  
somewhere in  $\frac{1}{2}$   $\frac{1}{2}$  1

or is a huge  
undertaking.

That Commit - he makes



Beyond the reach of those who experience the waking, dream and sleep states there is a state of waking-sleep known as *turiya* (literally 'the fourth', meaning transcendental experience). As that state alone is real and as the other three which appear are unreal, know that *turiya* is itself (*turiyatita*—beyond *turiya*).

OCTOBER

22

—Supplement to Reality in Forty Verses

MONDAY

So all God the invokes. We do  
 invoke all other graces also.  
 Lastly we do require their  
 Grace also — y, c n ent see this  
 factor — I don't want to leave  
 Then विश्रुतः : 1 He is one.  
 or विश्रुतः + विश्रुतः - विश्रुतः - विश्रुतः -  
विश्रुतः ! He becomes विश्रुतः : 1  
विश्रुतः like a person  
 flight Board in airport.  
 reshuffling. AI come up.  
 step by step. now top. Or is  
 ready now. suddenly. There is  
 a time when there is a path  
 done, in reshuffling —  
 one desire comes up. a विश्रुतः  
 for eat is no more विश्रुतः  
विश्रुतः but now विश्रुतः  
विश्रुतः y h to do it.

OCTOBER

23

TUESDAY

If one says that the Sage is free from the accumulated *karma* from past actions (*sanchita*) and the *karma* now being made (*agāmi*) but is subject to the *karma* that is to be worked out in this life (*prārabdha*) that is only to satisfy others who ask about it. Know that just as none of a man's wives can remain unwidowed on his death so when the doer is gone, none of the three forms of *karma* can survive.

—Supplement to Reality in Forty Verses

Ally, drive stand relegated.

Some may have story +.

It happened to Asura.

Here grace for (C). For his sake.

I want him to know him.

Taking bank loan to buy the

bank. (not here) Sanyasi

in the world: I who has made

it is the 4th. I felt no  
more end to seek. State

उदित्य यामोसि + A flower

in it. takes a month to

bloom. when blooms, stays

for months. It has bloom

on its own — smoothly.

There is difference if you

open up the  
end. to

in the world with: There is

Wives, children and others form the family of the unlearned, but know that in the minds of the learned there are not one but many families consisting of books, and these form obstacles to their spiritual progress.

— Supplement to Reality in Forty Verses

OCTOBER

24

Some affliction, & WEDNESDAY  
 know some in it. One action  
 has expression of itself /  
 Even action can bring about it  
 also. Action of Friendliness  
 & love change the heart.  
 your action of devotion  
 or worship. I can look at  
 the Lord here only in this  
 culture even in stone. (form)  
 this is a privilege I am  
 thankful to all our ancestors  
 Puranika etc. I can place  
 my head here, even if  
 no where else. — Big  
 bloated bladder of blubb  
 in life. — you have to prick  
 it with a needle /  
 keep it in control. or know how



OCTOBER

25

**THURSDAY**

What is the use of learning for those who do not seek the source of their birth and attempt to erase the writ of Fate? They are like a gramophone. Tell me, Lord of *Sonagiri* (Arunachala), what else are they?

—*Supplement to Reality in Forty Verses*

Supplement to Reading in English Class

THURSDAY

To become big: do  
Every is given to you. 4 r with  
the author of any one. — So  
keep say or that 1 with: 1  
I surrender my projection,  
we always judge. You bear  
less judgemental by say  
or: To change that  
or that + <sup>abts transformation — change</sup> like Barbara for  
every sharing with — men  
sharpen it. So that:  
that + you begin to  
discover that: devotee is  
left on. that is bond  
when you do the right  
thing. You feel happy.  
bec 4 r  
in back with card.

Those who are not learned are saved from the misfortune of those who have learning but no humility. They are saved from the clutches of the monster of pride, as well as from the disease of wandering thoughts and words, and from running about seeking wealth and fame. Know it is not from one evil alone that they are saved.

— *Supplement to Reality in Forty Verses*

OCTOBER

26

FRIDAY

There is no ~~ଅତିଶୟ~~ but  
 any ~~ଅତିଶୟ~~ : 1. bec ~~ଅତିଶୟ~~  
 also ~~ଅତିଶୟ~~ : + ~~ଅତିଶୟ~~ also  
 ଅତିଶୟ : 1. ~~ଅତିଶୟ~~ also

(Mouji Bhendanam - she has now  
 Bay had)



OCTOBER

27/28

Though he may reject all the worlds and have all the scriptures at his finger tips, it is hard for one who is enthralled by the vile courtesan flattery to free himself from bondage.

—Supplement to Reality in Forty Verses

SAT/SUNDAY

சாத்திர சிறிதே

Presenting the essence of  
Vedanta, Uṣṇiṣa, Udyaranyas  
in his 424 421 gives me  
these, சாத்திர we find  
in சாத்திர + லோக சங்கரா  
which gives the essence of  
Vedanta

As I had said last time  
of சாத்திர as சாத்திர - a means of  
①. Even though சாத்திர means  
community, சாத்திர means  
of ① சாத்திர சாத்திர சாத்திர  
with சாத்திர ② சாத்திர means  
of ③, it has cover a  
subject matter. That falls,  
if within the  
scope of my  
means of ④, then சாத்திர



Who is there besides the Self? What does it matter whether one is praised or blamed? Without differentiating between oneself and others and without swerving from one's natural state, one should abide as the Self.

— Supplement to Reality in Forty Verses

OCTOBER

29

MONDAY

C n be YHIVH | exp  
 no subject matter. Bc it states  
 of what I sensibly can  
 figure out, veld only  
 state, Bc C n be a YHIVH  
 that (K), when given only they  
 that means, is an indep  
 means of (K). for form / colour  
 eye alone YHIVH | eye is an  
 indep means of know colour.  
 form you can feel graway.  
 Blind can feel. colour is  
 much more exclusive.  
 Hb sound - ears + so on.  
 Together they are YHIVH |  
 perceptually what I gather  
 can become a basis for yr  
 inferential conclusion  
 that operation is based  
 upon certain past exp. / (K)

OCTOBER

30

Retain at heart always the sense of non-duality, but never express it in action. My son, the sense of non-duality may apply to the three worlds, but it is not to be used towards the Guru.

—Supplement to Reality in Forty Verses

TUESDAY

from sound - car, I move  
to my further left. There  
is a car behind is not  
decided by ears. That  
from car - is based upon  
certain reasoning, not (K),  
So I did have that (K) of  
car at before, no basis  
for inference. The conclusion  
arrived at under of  
perception but based up  
on it is inference.

(Don't 9177 there also here)  
what can be covered  
by perception & inference  
is covered by Vedas  
& it is 1777



for me  
many things known by

I will proclaim truly the essence of the conclusion arrived at by all the Vedantic texts. It is that if the ego dies and the 'I' becomes That (*Brahman*), that 'I' which is of the form of consciousness alone remains.

—Supplement to Reality in Forty Verses

OCTOBER

31

WEDNESDAY

me by your / reference  
 Vedas also don't cover  
 Every. But whatever it  
 covers is desirable to me  
 & not yet known by me  
 & not available for other  
 means of your / reference  
 ∴ अतोऽयं वेदोऽपि / अतोऽयं वेदोऽपि / अतोऽयं वेदोऽपि  
 is the subject matter of Vedas  
 Since I am a ज्ञानि  
 does तदर्थः : I don't  
 abuse is possible where there  
 is freedom. (If you can  
 abuse, it is not freedom,  
 that you don't abuse is  
 wisdom) I go for a means  
 which is convenient the  
 end cease my will/  
 attention, I  
 & compromise  
 means - and become



NOVEMBER

1

THURSDAY

"As all living beings desire to be happy always, without misery, as in the case of every one there is observed supreme love for one's self, and as happiness alone is the cause for love, in order to gain that happiness which is one's nature and which is experienced in the state of deep sleep where there is no mind, one should know one's self. For that, the path of knowledge, the inquiry of the form 'Who am I?' is the principal means."

—Sri Ramana in 'Who am I?'

xi. So abusing — Sri Ramana in 'Who am I?'

my freedom. I get an  
 end. I can escape  
 an evil which is undesirable  
 based on law & karma,  
 though I feel an air for  
 local laws. That means one  
 such laws of Jñāna, Vedas  
 have to say. Law of Jñāna / karma  
 produces a  $\frac{2}{3}$  result as  
 well as  $\frac{1}{3}$  (for motive),  
 $\frac{1}{3}$  result alone  
 you see. In all languages  
 you have word for luck  
 & bad luck. That is  
 an acceptance by  
 humanity that there is  
 something for which is  
 some  
 favourable  
 to you & get not



What is the nature of the mind?

"What is called 'mind' is a wondrous power residing in the Self. It causes all thought to arise. Apart from thoughts, there is no such thing as mind. Therefore, thought is the nature of mind. Apart from thoughts, there is no independent entity called the world. . . . When the mind comes out of the Self, the world appears. The mind always exists only in dependence on something gross; it cannot stay alone. It is the mind that is called the subtle body or the soul (*jiva*)."

NOVEMBER

2

FRIDAY

— Sri Ramana in 'Who am I?'

predictable you get /  
miss it. We don't leave  
it for luck but trace to  
gun / 414. Besides back of  
means to gather mem. u  
∴ means & ends I son / ~~grain~~  
unknown end / means ( + ~~that~~  
II Heaven  
c n be proved or disproved  
both are believers. I have  
a basis. vedas say.)  
III IC U TO  
left of Sharma heaven  
onei pathon is called 5th /  
rituals / prayers  
last pathon  
positional name. 1 end of  
each veda  
It is not an end to be



NOVEMBER

*How will the mind become quiet?*

3/4

"By the inquiry 'Who am I?'. The thought 'Who am I?' will destroy all other thoughts, and like the stick used for stirring the burning pyre, it will itself in the end get destroyed. Then there will arise Self-realization."

— Sri Ramana in 'Who am I?'

SAT/SUNDAY

accomplished. It feels of  
 reality. What is, is  
 reality. This is a piece of  
 paper. It is a reality.  
 You know more about  
 it. Born of puff. You  
 can go on. One answer  
 to the question what is,  
 is reality. How to get it  
 is a different question. &  
 answer. This currency  
 - is. reality. How to get it  
 hundred different ways.  
 by borrow or earn (buy)  
 means different - because question  
 is different

Vedanta talks  
 of Satchidananda Vignana.

What is? The  
 answer is given



Vedanta. (1st)



The residual impressions (thoughts) of objects appear unending like the waves of an ocean. When will all of them be removed?

NOVEMBER

"As the meditation on the Self rises higher and higher, the thoughts will get destroyed."

5

—Sri Ramana in 'Who am I?'

MONDAY

What is? What is  
 I don't know,  
 it feels. In the first  
 portion is talked about  
 71124 | To be gained  
 Sadhe — trust of it is  
 talked. There is the difference  
 subject matter is totally  
 different, so we are constrained  
 to call it differently. It is  
 a positional name. This  
 Vedanta is it useful to me?  
 One is human body. ↑  
 What use? I know. There  
 is ~~not~~ there, pole star.  
 How useful to me? For  
 navigation was useful.  
 To of a Sadhe Ushagga  
 should be  
 useful to me.



NOVEMBER

6

TUESDAY

*What is the nature of the Self?*

"What exists in truth is the Self alone. The world, the individual soul, and God are appearances in it, like silver in mother-of-pearl; these three appear at the same time, and disappear at the same time.

The Self is that where there is absolutely no "I"-thought. That is called "Silence". The Self itself is God; all is Siva, the Self."

—Sri Ramana in 'Who am I?'

One is really crystal —  
 useful when I want such  
 wisdom. It is the subject  
 matter is <sup>real</sup> or will give  
 how useful? I am not  
 interested now. I mean  
 we think, passing away  
 Now I don't want, I want  
 it OK. But later, like  
 doctor told  
 time - Give me for  
 postpone for next  
 woman. She says  
 I want to go right now  
 but ~~knows~~ I don't  
 know. I don't know  
 a negative word. Yet

What is non-attachment?

"As thoughts arise, destroying them utterly without any residue in the very place of their origin is non-attachment. Just as the pearl-diver ties a stone to his waist, sinks to the bottom of the sea and there takes the pearls, so each one of us should be endowed with non-attachment, dive within himself and obtain the Self-Pearl."

NOVEMBER

7

WEDNESDAY

— Sri Ramana in 'Who am I?'

very effective ~~5-2-12-12-12~~  
 Or has it mean in terms of  
 freedom oneself free from  
 what? whatever I don't  
 want, ~~3-12-12-12~~ what you  
 don't want? death. You  
 got freedom from that.  
 No sense I am mortal,  
 I : Atme. I am subject to  
 death is conclusion,  
 of 4 is real, I can no  
 way escape. Suppose a  
 sense / conclusion born of  
~~3-12-12-12~~ / ~~5-12-12-12~~ I see  
 everyone joining the majority  
 (they form majority),  
 this conclusion makes me  
 afraid of death. Then can  
 be ~~3-12-12-12~~  
 Then there are some who



NOVEMBER

8

**THURSDAY**

*What is the relation between desirelessness and wisdom?*

"Desirelessness is wisdom. The two are not different; they are the same. Desirelessness is refraining from driving the mind towards any object. Wisdom means the appearance of no object. In other words, not seeking what is other than the Self is detachment or desirelessness; not leaving the Self is wisdom."

—Sri Ramana in 'Who am I?'

surprise & conclude I am  
 lost: I am very enjoying  
 lead to wrong conclusion  
 our conclusion is sustained  
 by vedas. Y & free from  
 trouble. That is right.  
 Body I do not say or have  
 fear of death. The sense  
 is centred on I, I am the  
 focus of the fear. That  
 conclusion based / centred on  
 I, is it true or not? Vedas  
 say not. (Hence: I am I you  
 think Y & related. Veda  
 say Y & not a product  
 of fear. Hence I am I.  
 Hence I am I. I am I.  
 From out of this, all have  
 come. Come over sustained  
 to go back, then  
 I am. That Y can say  
 my God! See Y & God

NOVEMBER

What is release?

"Inquiring into the nature of one's self that is in bondage, and realizing one's true nature is release."

—Sri Ramana in 'Who am I?'

9

FRIDAY

further. ved. nay 4 r  
 limitless / fullness / whole.  
 Now notice from what?  
 also notion of 5:2d etc.  
 centered on I. All the time  
 negotiating with the world  
 finding helpless with its  
 (E) resources & powers, a  
 small boy, world seems to  
 be out to get at you, you  
 to protect yourself all the  
 time, so then time.  
 I am told 4 r too form  
 all of them. or is it? I  
 accomplished. All that you  
 refuse to know. one may,  
 everyone has to know every  
 Imagine a child born in  
 stone age - now baby born  
 in a high tech society  
 born in Boston  
 what is the difference bet

NOVEMBER

10/11

What are the marks of a real teacher (Sadguru)?

"Steady abidance in the Self, looking at all with an equal eye, unshakable courage at all times, in all places and circumstances, etc."

—Sri Maharshi in 'Spiritual Instruction'

SAT/SUNDAY

balis. (Coy I would  
 pre 2 No difference Born  
 God. No difference  
 ignorant. <sup>or know</sup> how to  
 make fool out of those  
 one's child also has to learn  
 all the way we all  
~~stop~~ with total ignorance.  
 Acc. You pay a lot of price  
 to know. You gathered in  
 time, observation (read)  
 etc. exp. etc. Everytime  
 you know, it destroys the  
 opposite. 'Ignorance is  
 opposed to ~~to~~ | you keep  
 shedding. Or is 2 fold -  
 abt the world + oneself.  
 former - to shed I have  
 means to remove. That  
 father to (K)  
 doesn't mean  
 I have come to know me



*What are the marks of an earnest disciple (satsishya)?*

NOVEMBER

"An intense longing for the removal of sorrow and attainment of joy and an intense aversion for all kinds of mundane pleasure."

12

### Sri Maharshi in 'Spiritual Instruction'

too. I ~~have~~ a person MONDAY  
 about whom I have conclusions  
 no validity of which  
 I have no way of  
 figuring out. So without  
 having (K) of me, I can be  
 great expert. ५२४१६१८२-  
 ३१८२५११। Can also does  
 not have self (K). So no.  
 self opinion. But capable  
 of know piecehally &  
 inferentially why it runs  
 away? ३१११०११०१०।  
 १०३ I have expd. Not  
 pleasant. So we see can  
 u able to operate both  
 ५१११११११११११, for survival  
 we also use for survival,  
 comfortably.  
 We can use better  
 destroy ones.

NOVEMBER

13

TUESDAY

Why do thoughts of many objects arise in the mind even when there is no contact with external objects?

"All such thoughts are due to latent tendencies (*pūrvasamskāras*). They appear only to the individual consciousness (*jīva*) which has forgotten its real nature and become externalised. Whenever particular things are perceived, the enquiry 'Who is it that sees them?' should be made; they will then disappear at once."

—Sri Maharshi in '*Spiritual Instruction*'

Once we can be *ज्ञान* ;  
 You can be *ज्ञान* शील .  
 Once *ज्ञान* is there  
 then what is, according  
 to *ज्ञान* is you - *आत्मा* .  
 It is not an ordinary  
 thing. *ज्ञान* gives .  
 On *ज्ञान* *ज्ञान* stands  
 for any woman. Or can mean  
 anyone. (He) who is *ज्ञान* .  
 She - for any feminine .  
 It is there one infinite  
 number of objects for him &  
 that . But for how many  
 you can use the word .  
 'I' only one place  
 I , I can  
 use only for me .

Is it possible for everyone to know directly without doubt what exactly is one's true nature?

NOVEMBER

Undoubtedly it is possible.

— Sri Maharshi in 'Spiritual Instruction'

14

WEDNESDAY

Every thing else is  
not 'I'. It is not an  
ordinary thing. Astonishing  
asounding / challenging  
fact it is. Linguistically  
it is so only. Language is  
a means of communication  
of what you feel, do  
etc. One is the feeling of  
people that there is one I  
only. That is the fact too.  
One I is not simple.  
Any that we know this  
yet it is we always  
question because we were wrong  
before, many times.  
Look at A & B, no question.  
But it is open to question  
because all my  
problems are centred on



NOVEMBER

15

THURSDAY

What is meant by saying that one should enquire into one's true nature and understand it?

"Experiences such as "I went; I came; I was; I did" come naturally to everyone. From these experiences, does it not appear that the consciousness "I" is the subject of those various acts? Enquiring into the true nature of that consciousness, and remaining as oneself is the way to understand, through enquiry, one's true nature".

— Sri Bhagavan in 'Self Enquiry'

on it. It's real  
no title. It's not. There  
is already title: I  
I cassette. "I love  
when you say "I love  
my flower" - me one of  
words. But me best say  
me are 5. Factors involved.  
I mean I, flower is. - exists  
2, It is because I know  
to me - known to exist.  
3, It is known.  
31 And also it pleases  
me. What exists  
what is known, pleases  
me because you can  
not love  
an object  
which displeases you

Although I have listened to the explanation of the characteristics of enquiry in such great detail, my mind has not gained even a little of peace. What is the reason for this?

"The reason is the absence of strength or one-pointedness of the mind."

— Sri Bhagavan in 'Self Enquiry'

NOVEMBER

16

FRIDAY

or make you unhappy.  
It is desirable, for that,  
to try to please you,  
source of my pleasure or  
joy.

(I love my person - person  
exists - known to exist - (ob  
not known. I can say exist)  
He is 3rd because I love him  
or her (1st 2nd). By being  
with the person, there is some  
benefit: I suppose.

I love the moon. Same  
thing. These 3 are common  
in these 3 sentences.

What makes the  
difference bet them?  
It is obvious  
flower / person / moon. In these,  
3 factors are inseparable.

NOVEMBER

17/18

SAT/SUNDAY

If it is true that the jīva has forgotten itself, how does the 'I'-experience arise for all?

"The veil does not completely hide the jīva; it only hides the Self-nature of 'I' and projects the 'I-am-the-body' notion; but it does not hide the Self's existence which is 'I', and which is real and eternal."

— Sri Bhagavan in 'Self Enquiry'

or invariable. Then the object  
is variable. The variable  
object, what is it? flower  
what is flower? The  
colour of the flower is it  
flower? (1) That is no,  
wherever the colour is,  
the flower must be there.  
Not petal or pollen.  
Petal again — Look at  
the substance which makes  
the petal — (minerals/  
water / etc) What is  
flower? I love my car,  
for 2 seasons. Given by  
my f.i.-l

Sifted things



I love my Car.  
The car for me.



Q.: Is Mukti to be had by mere discrimination between the real and the unreal or are there other means for the ending of bondage?

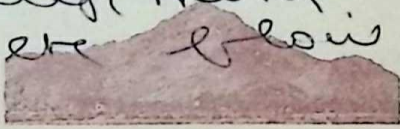
Maharshi.: Abidance in the Self alone releases one from all bonds. Discrimination between the real and the unreal leads to non-attachment.

NOVEMBER

19

— Sri Ramana Gita

MONDAY

For its performance/look,  
also. — 3 factors one these  
+ Car, variable. different  
from flower. What makes  
the car? There is steel.  
— analyse the car — steel is  
not car. Any steel must  
be car, Paint is not car.  
Inside there is gas — not car  
water — plastic — rex (m —  
none of them is car. Speedo —  
Dash Board thing. None of  
them is car, there is air.  
That is not car, there is  
move — or is not car.  
Bunni. All put together.  
then accumulate them  
— steel — rubber etc. — flow  
some air.   
Put water / gas. Fill up the

NOVEMBER

Q.: By what indication are the learned able to recognise the *jñāni*?

20

Maharshi: From the mark of equality towards all beings one's (attainment of) *jñāna* is inferred.

—Sri Ramana Gita

TUESDAY

Jan. Sit on the top of it.  
 I guide, where ever you go.  
 I won't take you ~~to the top~~  
 but ~~to the top~~ then what is  
 car? Wood is here. what  
 does the word means. It is  
 a meaningful word. With  
 dots convey an object  
 object that one here are  
 covered by other words  
 Is there an object of its  
 own for car? One is  
 India magic. Beghi's  
 magic. You have to accept.  
 It is new. Yet show it  
 is not. I love this  
 spirit. what  
 is spirit?  
 Tell me now, what is



The aspirant has to discover his own real nature which is  
the basis of all actions and their fruit.

NOVEMBER

— Sri Ramana Gita

21

WEDNESDAY

or you say it  
silk and cotton. Both are  
you say silk. Who is  
right. The object is same.  
we call differently. (The  
objects are different OK) but  
same object we refer  
then there is confusion to  
empire. First there is  
silk, then it is false. -  
Both may be wrong. Object  
is a third thing.  
2) Or not one is right &  
another wrong 3) Both are  
right, when 2 words point  
out same,

Both are not wrong  
S + Y both right. S accept  
Y & Y accept my ft.

Second proposition also  
not OK. Third yes. Both are  
right. Then  
we have mis  
V. Grand. That means





NOVEMBER

Strenuously withdrawing all thoughts from sense-objects,  
one should remain fixed in steady, non-objective enquiry.

22

—Sri Ramana Gita

THURSDAY

When 2 words represent  
an object or self  
they are synonymous.

Both of us are self. unless  
 some understand self as  
self. self || self they are  
 synonymous. Then equally self.  
 But here not synonymous.  
 Even wherever one is the  
 other must be. self self  
self self self self or self  
 not reverse. self can  
 be without being self.  
 It can be self self etc  
 So not synonymous. Also,  
 not synonymous & yet both are  
self. Then we are not  
 equally self. → one is more  
self than  
 the other. →  
self self.

The state in which awareness is firm and one-pointed, even when objects are sensed, is called *sahaja sthiti*. The state in which objects are absent is called *nirvikalpa samādhi*.

— Sri Ramana Gita

NOVEMBER

23

FRIDAY

Where is most right?  
Shift or fabric shift?  
Now, I, Swami, borrow or  
shift, (y r go to lose or  
shift) in but they lose  
every inch of shift,  
Remove the threads by  
remove the stitches. (I have  
no to do, stitch removed,  
where is the shift. only  
fabric left. Where shift  
is gone? Gone out of the  
fabric? Inside? Every is  
there as it is. Nothing  
taken away.

So Now I am most  
right beg new fabric.  
before also fabric so  
fabric better what is  
shift? ~~both of it?~~  
y don't expect to remove

NOVEMBER

The notion that the seer is different from the seen is only in the mind. For those that abide in the Heart the seer and the seen are one.

24/25

— Sri Ramana Gita

SAT/SUNDAY

One Shikha, to  
 say fabric is.  
 Pot is clay is. Even  
 when ~~clay~~ <sup>pot</sup> is not clay is,  
 I need not break the pot  
 to see if clay is. ~~enough~~  
 clay is. clay is  
 where is pot? I shift it  
 y en day. ~~also~~  
 y en. You will lose.  
 Born y en day, you see  
 some for short. So not  
~~it~~ you are aware  
 y is a word "short"  
 for which what is the  
 object. It is not fabric.  
 But I see it as short  
~~hang~~ not  
 fabric hang.  
 fabric on a particular



The result of Self-enquiry is freedom from all suffering.  
This is the highest of all fruits. There is nothing higher than  
this.

NOVEMBER

26

MONDAY

— Sri Ramana Gita

form (form) which implies  
a function (कार्य) ~~(कार्य)~~  
that form - is ~~for~~ referred  
by the word 'form'. has  
no object for its own, a form  
of an object, which is.  
'form' is ~~of~~ ~~form~~ only  
by your word (name)  
it has an ~~of~~ form, (कार्य)  
~~form~~ is. ~~form~~ known to me  
or pleases me. then ~~form~~  
to form, it is an addition  
to me 3? or not, Not is  
simply form which is not  
an addition to what is.  
It is only a particular  
form in which the object  
appears to be   
wrt ~~form~~ ~~form~~, the

NOVEMBER

27

Brotherhood based on a sense of equality is the supreme goal to be attained by human society as a whole.

Through brotherhood, supreme peace will prevail among mankind and then this entire planet will flourish like a single household.

— Sri Ramana Gita

TUESDAY

fabric is torn. Nff, is  
~~1241~~ Nff, is  
~~13-241~~ So it is wood  
 of seal. Here  
 only Nff is  
 variable. The problem here  
 is, the fabric also has the  
 same status. fabric also  
 is a Nff. Or is yarn,  
 now I say, B S remove  
 the long & short threads  
 cross threads only I want  
 to remove infall. What  
 if we have, only yarn  
 fabric gone, fabric also.  
~~12-241~~ It, Catagori-  
 ation is not  
 possible. This  
 is explicable  
 B S want to understand

Abidance in the Self is the same for all, the destruction of  
bondage is the same for all, and there is but one kind of *mukti*.  
Difference between *muktas* appears only to the minds of others.

—Sri Ramana Gita

NOVEMBER

28

what is clear.

It is in between some **WEDNESDAY**

It is in between some ~~WEDNESDAY~~,  
The fibre also is a

form also problem. Unusual  
the twists. All that you  
will have is fibres.

Fibre to Cotton. So you have  
to change to vision. Shift is  
Cotton, or particles - analyse

you see no difference  
between the particles &  
the one who observe them.

So all ends up in concept  
bec no particular form  
there in front. So concept  
if you analyse, what  
is there in it.

Before the  
Concept & after the Concept



NOVEMBER

Jivanmukti is firm abidance in Being, unaffected by scriptural or worldly ideas.

—Sri Ramana Gita

29

THURSDAY

What is it that is sustained  
 by that which is sustained  
 the concept is sustained  
 — born of some / 11 /  
 resolve into that some  
 it is me, the observer,  
 Atme I. ~~It is that~~ What  
 is in any concept. Concepts  
 are many — concept of  
 time / space / form / matter / time / space  
 — all these are my  
 concept. What is unvariable  
 in them? Every concept  
 has 3 factors. It is, you  
 are. Because you are, it is  
 known when you say it is,  
 it is known  
 to you  
 that is



"Know that *jnana* alone is non-attachment; *jnana* alone is purity; *jnana* is the attainment of God; *jnana* which is devoid of forgetfulness of Self alone is immortality; *jnana* alone is everything."

—Guru Vachaka Kovai

NOVEMBER

30

FRIDAY

It known to you.  
 One is in all concepts.  
 "Whole life is no end  
 it known to me.  
 The ~~idea~~ in the mind, which  
 objectifies me, that it  
 is known to me ~~idea~~ gone.  
 Again another ~~idea~~, it  
 known to me. That me.  
 "I am". Any concept is,  
 I am. Gone. I am.  
 "I think I am. Not conclusion  
~~is true~~. But  
 I am & I think concluded,  
 bec, suppos I don't think,  
 then I am. I remove  
 concepts & thoughts. Thought  
 is ~~not a fact~~.  
 What is ~~fact~~? only I

DECEMBER

1/2

"Since you are awareness there is no need to attain or cultivate it. All that you have to do is to give up being aware of other things, that is, of the not-Self. If one gives up being aware of them then pure awareness alone remains, and that is the Self."

—Day by Day with Bhagavan

SAT/SUNDAY

brought & its objects are  
~~not~~ that is deep  
 the whole world is what  
 is that? only that  
 without depend upon my  
 that, what is only given  
 I am feeling that  
~~that~~ other things come to  
~~that~~ Every else  
 doesn't exist without me.  
 when you say  
 (I feel) always changeless  
 so only for  
 that you can use  
 that is for what?  
 it changes, you can say  
 that's all  
 that's gone  
 in the time for now



"Stillness or peace is realisation. There is no moment when the Self is not. So long as there is doubt or the feeling of non-realisation, the attempt should be made to rid oneself of these thoughts. They are due to the identification of the Self with the not-Self. When the not-Self disappears, the Self alone remains. To make room, it is enough that objects be removed. Room is not brought in from elsewhere."

DECEMBER

3

MONDAY

—Maharshi's Gospel

ॐ नमो भगवते वासुदेवाय नमः  
 महर्षि नमः ॐ नमो भगवते वासुदेवाय नमः  
 which is never, is called  
 Breckte. It can be only  
 Compound. ॐ नमो भगवते वासुदेवाय नमः  
 + ॐ नमो भगवते वासुदेवाय नमः  
 ॐ नमो भगवते वासुदेवाय नमः  
 Paternal, Non-existent, Breck  
 ॐ नमो भगवते वासुदेवाय नमः  
 but we require a word  
 for manifestly being - object &  
 noether - reality of Mah,  
 to cover Mah, I need a  
 word. ॐ नमो भगवते वासुदेवाय नमः  
 I don't know only 2  
 ॐ नमो भगवते वासुदेवाय नमः  
 like He doesn't  
 know any. He doesn't understand

DECEMBER

4

"Our real nature is *mukti*. But we are imagining we are bound and are making various, strenuous attempts to become free, while we are all the while free. This will be understood only when we reach that stage. We will be surprised that we were frantically trying to attain something which we have always been and are."

—Day by Day with Bhagavan

TUESDAY

'If you say  
 Apparent' has apparent  
 problems. We don't want an  
 English word. Hindu concept  
 of the word "they will use is  
 Oxford  
 C No 3 as enquiry into what  
 is indep. existent, with the  
 help of Sartre leads to the  
 enquiry, his being - called  
being is the only thing being.  
 The: I what I see etc all  
 these imply the existence of  
 I, even I see, doubt with  
 knew etc 'I' is unchangeable  
 and if I don't see, doubt  
 etc. Still I am. I become  
 to being: being + being  
 simple existence in deep sleep  
 or between 2 experience

"The *jñāni* weeps with the weeping, laughs with the laughing, plays with the playful, sings with those who sing, keeping time to the song. What does he lose? His presence is like a pure, transparent mirror. It reflects the image exactly as it is. But the *jñāni*, who is only a mirror, is unaffected by actions. How can a mirror, or the stand on which it is mounted, be affected by the reflections? Nothing affects them as they are mere supports."

—Letters from Sri Ramanasramam

DECEMBER

5

WEDNESDAY

I have the same state. I feel  
I am, but the body is  
method, one is, other is  
one is not other is - other is  
one is, other is not, one is  
this is. cloth is, shirt is not  
cloth. While things exist,  
depend upon some else  
what is birth? Whatever  
that doesn't depend upon  
any else is birth. It  
or doesn't require any other  
support. Irreducible  
that is that one - that  
I love my flower. There are  
5 factors. flower is. It is,  
because I know it. - I know  
it, does it enjoy the  
capacity to reveal its  
existence to you, without



DECEMBER

6

THURSDAY

"The mind is nothing other than the 'I'-thought. The mind and the ego are one and the same. The other mental faculties such as the intellect and the memory are only this. Mind (*manas*), intellect (*buddhi*), the storehouse of mental tendencies (*chittam*), and ego (*ahamkāra*); all these are only the one mind itself. This is like different names being given to a man according to his different functions. The individual soul (*jīva*) is nothing but this mind or ego."

—from Sri Bhagavan's letter to Ganapati Muni

depend upon some else.  
 It's shining as an object of  
 my perception (K) — does it  
 prove its existence, without  
 recourse to, taking into acc,  
 some other factor? Or doesn't  
 suppos. this place is dark,  
 it being not self-radiant.  
 you can say it is ~~not~~ any more.  
 Or ~~not~~ does it reflect  
 light. Light ~~not~~ is you  
 see the source of light, without  
 the necessity for any other  
 light. A source of light can  
 be seen by you without  
 the necessity of another  
 source of light. Your eye  
 can perceive  
 a source of  
 light directly. You don't

"There is no greater mystery than this—that being the reality we seek to gain reality. We think that there is something hiding our reality and that it must be destroyed before the reality is gained. It is ridiculous. A day will dawn when you will yourself laugh at your past efforts. That which will be on the day you laugh is also *here and now*."

—Talks with Sri Ramana Maharshi

DECEMBER

7

FRIDAY

need another light. But it's  
 not self-effulgent &  
 self-evident — you require  
 a light. One flower has to  
 depend upon a light. The  
 light itself doesn't depend upon  
 any other light. It is like  
 glow worm — you see it in  
 darkness. We infer it must  
 be glow worm. Moon-light  
 too, been terrible. It  
 always came. But it doesn't  
 require flash light.  
 a source of light. Still, I  
 don't flower. Why? Why  
 don't I see a source of  
 light. All other objects  
 come to light because they  
 reflect light. ∴ flower

DECEMBER

"Do not meditate—be!  
Do not think that you are—be!  
Don't think about being—you are!"

8/9

—Bhagavan Ramana quoted in *Secret of Arunachala*

SAT/SUNDAY

Brother 1 Dimple of light  
if comes to light & I am able  
to see. Sun eh Brother 1 Now  
we go one step further. Does  
a Dimple of light reveal  
its existence by itself?  
No. If my eyes are closed,  
where are they? Even the  
source of light depends  
upon another light for its  
revealing itself. Lord  
Krinke asked his mother  
HUT 1 HUT 6 1/2 Give me  
a cup. She gave, ask what  
for? HUT 44:1 mother:  
There is no milk now.  
Krinke: When will you get  
the milk. In the night  
what is right  
Darkness. He closed



"The perception of 'I' is associated with a form, may be the body. There should be nothing associated with the pure Self. The Self is the unassociated, pure reality, in whose light the body and the ego shine. On stilling all thoughts the pure consciousness remains."

— Talks with Sri Ramana Maharshi

DECEMBER

10

MONDAY

his life I extended his  
 hand. N gill. 'Yes it is  
 darkness for me. Do you  
 close yr eye, where is source  
 of light? I can't say  
 they shine by themselves.  
 To say they shine, they  
 have to take the light  
 shine after — the light  
 in my eye — father shines  
 son shines after. —  
 Abts - means depending upon  
 42nd re  
 What is self I - eyes?  
 eyes. Sun eh brighten  
 does eye shine by itself?  
 (Stand for its group ears  
 etc) See these rays (various  
 forms & colours) shine  
 after eyes. I see on  
 therefore can we say

DECEMBER

11

TUESDAY

"To ask the mind to kill the mind is like making the thief the policeman. He will go with you and pretend to catch the thief, but nothing will be gained. So you must turn inward and see from where the mind rises and then it will cease to exist."

—Day by Day with Bhagavan

eye. No even if eyes  
are open & mind is else-  
where I don't see.  
He got promotion, friend  
walks in - you don't see.  
He will remember - He has  
become big "No refs  
if mind is elsewhere.  
so eyes can be here  
but you may not hear.  
You switch off. This is  
why the ears may hear  
not hear even when  
ears are there but  
5870 So I don't see  
they seeing about the mind  
to H.T. 2111.1 whole  
world is finished. They  
are all  
big sellon



DECEMBER

12

"... The wrong 'I' is the obstruction. It has to be removed in order that the true 'I' may not be hidden. The feeling that I have not realised is the obstruction to realisation. In fact it is already realised and there is nothing more to be realised."

—Talks with Sri Ramana Maharshi

WEDNESDAY

వాటి బాధలు !  
 Of the mind is self-shining  
 suffers, is self, then what  
 happens in the mind I will  
 not know. But you know  
 otherwise what is the use of  
 having it. Or is a self, a  
 means of knowing. Or is not  
 self-shining. Or is self ?  
 What is self ?  
 self, of the also self  
 which will self !  
 Can't be. Or is self we  
 have seen. Or another  
 self, then that is true.  
 what exists in self-existent  
 what self is self. effulgent  
 Or doesn't require anything  
 else. True is  
 self-evident alone is  
 self-existent & true



DECEMBER

13

THURSDAY

"In the enquiry 'Who am I?', 'I' is the ego. The question really means, what is the source or origin of this ego? You need not have any *bhāvana* (attitude) in the mind. All that is required is that you must give up the *bhāvana* that you are the body, of such and such a description, with such and such a name, etc. There is no need to have a *bhāvana* about your real nature. It exists as it always does."

—Day by Day with Bhagavan

Such a feeling is one  
alone. Or is I where is it?  
way to mind is talk, inside  
the All object, thought  
dep on I. So when you see  
near the (A) is feel. evident  
I feel. effortful, when no  
(B) then also for I feel  
BUT in the mind of  
common persons. There is  
always - an object is  
given the attribute of  
existence. One man is,  
man is substantive. It  
is adi. Or is adi to  
an object or is not yet  
gone / destroyed. But is  
our concept of  
existence.  
when both is, it is not yet

"Your duty is to be and not to be this or that. 'I am that I am' sums up the whole truth. The method is summed up in the words 'Be still'. What does stillness mean? It means destroy yourself. Because any form or shape is the cause of trouble. Give up the notion that 'I am so and so'. And that is required in order to realise the Self is to be still. What can be easier than that? Hence *āmaidyā* (Self-knowledge) is the easiest to attain."

DECEMBER

14

FRIDAY

—Talks with Sri Ramana Maharshi

broken. Or is always  
time bound existence is always  
known w.r to time. Or is not  
yet dead. Whereas, ~~that~~  
~~that~~ One which is  
Ame alone. Or is not  
time bound existence, but  
it is the existence depend  
upon which all other things  
(time bound existence) exist.  
(included time) Existence  
is not attribute but  
is man, the ~~only~~ is  
attribute for existence  
Ame. That is how it is  
we have linguistic orientation  
of saying ~~problem~~ chain.



DECEMBER

15/16

"The Guru is both external and internal. From the exterior he gives a push to the mind to turn it inwards. From the interior he pulls the mind towards the Self and helps in the quietening of the mind. That is Guru's grace. There is no difference between God, Guru and the Self."

—Maharshi's Gospel

SAT/SUNDAY

Golden chain - bangle - ring  
 which is attribute! Gold. This is  
 not a chain or substance here  
 we deal with no word & look  
 at it this way, language itself  
 is based upon our perception  
 & (C) - language contributes to  
 confirms the confusion. You  
 count the chain. It is  
 not in ~~the~~ ~~the~~ But not -  
 one gold only. He will give  
 for gold only, for mark  
 he will not for NTF.  
 when sells, he sees only  
 gold. You take gold. he  
 says 20 golds are there.  
 You count 20  
 taking substance  
 But fact is  
 Gold is ~~the~~ ~~the~~ Chain is



## Notes

## SRI MAHARSHI'S MESSAGE

The teachings of Sri Ramana Maharshi are intensely practical. He taught for the most part through silence. If he did, however, expound theory it was only in answer to specific needs and questions of devotees and as a necessary basis for practice. He would often refuse to gratify curiosity, but would turn the questioner's attention to the questioner himself, encouraging him to enquire into the reality of his own existence.

Maharshi's direct path of *Atma Vichara* goes straight into the root of all problems, the *mind*; thereby eliminating the preconditions usually equated with the traditional *Jnana Marga*. "Only after the rise of the mind, everything else arises"-enquiring into its nature, whence it emerges, the mind dissolves into the Self. *Atma Vichara* directly leads one to Self-Realisation removing the obstacles which make one think that the Self is not already realised.

It is thus a refreshing integral path, adapted to suit the conditions of our modern age. This path of enquiry can be followed in city or household no less than in forest or Ashram. To engage oneself in daily activity without the 'I-am-the-doer' illusion enables one to remain alert and yet absorbed in one's Being, vibrantly maintaining the 'current of Awareness'.